

1. *Miraculum Britannicum.*
OR THE
ROYAL MIRACLE;

Truly Exhibiting

The wonderful Preservation of His Sacred Majesty in, with his miraculous Escape after, the Battel of *Worcester*; with his Deliverances at *Edge-hill*, and in the *Dunnet*: faithfully collected and composed from the best and truest Relations: But as to that of *Worcester*, principally from the incomparable *Elenchus Britannicum*, &c. as it was immediately deliver'd from the King's own mouth, to that learned Author,

whereunto is added

Some Essayes, by way of Introduction, 1. Proving, That the frequent Victories of the *Cromwellians*, were no signal notes of God's Providence, for owning that Party, as was the common canting of the late Times. 2. For the Sufferings they have, and some still undergoe, since 1660. in these, they are not (as they say) persecuted, but justly punished. 3. Some Perswasions to Peace and Unity. 4. Sanctity and Schism, or Religion and Rebellion, cannot possibly cohabit in the same Person or Party. Lastly, A Postscript, by way of Advice, to some of the King's Party, that they endeavour to answer this transcendent Mercy of God, in the Deliverance, and Restauration, both of the King, and Church, by a sober and religious Conversation.

By *A. J. Eirenophilæthes.*

— Deus nobis hæc otia fecit

Ving.

Namq; erit ille mihi semper Deus —

Ecl. 1.

It is he that giveth salvation unto Kings: who delivered David his Servant from the hurtful sword, Psal. 144. Ver. 10.

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To the most Excellent Lady

Florence Roll,

Wife to the Honourable

Sr. *J O H N R O L L,*

Knight of the Honourable Order
of the *B A T H.*

Much Honoured Madam,

W *Hilst we sate by the Rivers of
Babylon, there was no Con-
templation did more affect my
hopes of the Restauration of
Sion, than the signal Mercies of God,
in covering the Royal Head of our most
gracious Sovereign in the day of Battel
(when the clearness of his Courage, ma-
nifested in the gallantry of his Charges,
exposed him to more than common haz-
zards) together with that Mirrour of
Providence (the undoubted prognostick of
A 2 future*

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future happiness) in his miraculous Preservation, after that bloody Engagement, when his Royal and Innocent Soul was hunted (as sometime good King David's) like a Partridge upon the Mountains, by the Nimrods of the times; the iniquity of which being arrived to that degree, to determine nothing less than Destruction to him, which makes some from Ambition to merit, and others from Avarice to covet, the Name of his Destroyers, and all swelling with Indignation and Envy, menace Death to the Body, with Confiscation of Goods to any that durst conceal him, cajoling others, with Promises, not only of Life and Liberty, but a thousand Pounds (the wages of unrighteousness) to any that should reveal him. Yet it so pleased the Divine Wisdom (although that Age might blush at her other Prodigies, yet in this she might glory, that she had brought forth some, who had not lost their Nature and Allegiance) to cast him upon such heroick Spirits, some, who, though not their Fortunes, yet their Virtues had advanced them above the ordinary pitch of Popularity; such generous Souls (though in Agrestick Bodies) that thought Prisons Palaces, and snatch'd at hazards, as if

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they had been treasures, for the Preservation of their Sovereign.

Madam, I am bold to say, ~~This~~ sacred Riddle still occasioned in me an admiration of the Act, though I was not then so bless'd, to comprehend the manner of its performance, untill since our being ransom'd, not like Israel out of Ægypt, from the hand of one, but many Tyrants, in the blessed Restauration of his sacred Majesty (being but the fulfilling what that miraculous Escape then so plainly prophesied of him) happily meeting, in a most learn'd Piece, Entitled, Elenchus motuum nuper in Anglia (penn'd by the most excellent Dr. Bates) with a Clavis which did unlock this strange Enigma, by making a full and perfect Narrative of what others had but imperfectly glanc'd at. Which having read, I was not more delighted, than stagger'd; raviſhed, than astoniſhed, at the greatness of the Act, principally exhibited in the weakness of the Agents, but — *Digitus Dei est hic!* — Thus being affected, I was not content, that those only which understood that Tongue, should be enrich'd with the knowledge of this Mystery, but as *Bonum est, quod omnes appetunt*, Good is that which all desire: So is it also sui

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diffusivum, of a diffusive nature, to whose dictates I was willing to yield all ready obedience, that all might see its communicative properties. Neither indeed was I satisfied, that Strangers (for whom this Elenchus was principally intended, who shar'd nothing in comparison of us in this bliss) to know the manner of that, which the major part of our Country-men (except in the effect) were altogether ignorant of; although many that understood not the Book, had not only as great interest in the Delivery, but as loyal hearts, and as unsatiable desires of knowing that Miracle, as any of these whose Education or Industry had entitl'd them Masters of the Latine Tongue. And lastly, That the generality of Fanaticks, not still prejudiced by Malice, nor altogether blinded by Atheism, might at last (being reconcil'd to God, the King, and themselves) as in a Glass, behold his wonderful appearnce for him, and tacitely confess, That it was God which giveth deliverance to Kings, and rescu'd Charles his Servant from the cruel sword.

These Considerations (most honoured Madam) being the Motives that engaged me to the undertaking of this Narrative, which

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which being finished, was not satisfied to make a full period here, but resolved (being winged with humble confidence) to soar so high (though not without great sense of it's own presumption) as to invoke your patronage, though altogether unworthy (as to what is mine) either of your judgement or acceptance. But (Madam) it were a sin of a crimson dye, to think your heroick mind so preposterous in it's respects, as to estimate the Present by the value or bulk it carrieth, but rather, like your self, to judge it according to the disposition and ability of the Designer. The Widows Mite was not only acceptable, but sometimes deem'd a richer Present to the Jewish Corban, than the golden Talents of the more wealthy, but not so willing Votaries. And Madam, though this my Oblation bear no analogy to the immensity of your just merit, yet it being the best Sacrifice my gratitude at present was capable of offering (my Stars not blessing me with a better homage) I have little reason to doubt, especially where so serene a Charity possesseth such a perfect Mind, but that it will dispense with the poverty of my Mite, by giving it at once the honour of a perusal, and merciful acceptance.

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And above all (Honoured Madam) seeing Loyalty sits as supreme amongst your other Virtues (if it be not once a Paralogism to common experience, as well as a Barbarism in Grammar, to mention a supremacy where all Excellencies are superlative) I say, without complementing you into the least suspicion of an Hyperbole, your transcendent Loyalty, the effects of which, were more than eminently conspicuous, in your indefatigable attempts, and incessant solicitations, for the Preservation of that truly Loyal, and no less pious Colonel John Penruddock (whose Name I cannot mention without some adjuncts of honour) together with your signal Charity to the rest of that Cavalry, strongly proclames, that you who were so solicitous to save him, will be also well pleased with a true Relation of the Deliverance of their sacred Master.

The which Narrative (as what concerns me) I humbly throw at your feet, for pardon, not applause, it having nothing to recommend it, but, as all free-will Offerings, the chearfulness of the Oblator. And what it wants in the lustre of a modern dress, with which some Omnipotent Pen (made happy in the exten-

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ed Palm of the charming Rethorique of our Age) might have polish'd it with, will be, I hope, supplyed, in that it hath not so much the imagery and dress, as the substance of Truth, which is then most like it self, when plainest apparrell'd. Wherefore Madam, I hope, may humbly desire your acceptance of it, as it is, and with what it hath, scil. Truth, to sacrifice the Intellect, though not Varnish to allure the Fancy; however, as it is, to your Name (which sounds a Treasure of Virtues) it flees for shelter, where, if my Calculation fails me not, such a splendid Constellation as that includes, cannot but, like it self, beam forth a benign aspect upon this my slender undertaking.

But I may no longer detain your Ladyship with Apologies, for fear I lapse into a second Errour, while I am excusing the first, but rather leave you to admire the History, where you will meet with passages both strange and remarkable, very prodigious and unpattern'd; and although every Scene be not equally laden with mystery, yet there is no one Act, which is not mixt with wonder; insomuch, that had it not been perform'd in our own Times, and Country, it would have
either

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either stagger'd our Intelleſts, or made
our Faiths jealous of the Relator. But I
may not rob you of a minute longer, in
peruſing any thing of mine, except (as
I am bound in duty) the ſubſcribing
of my ſelf, not more in name than
quality,

MADAM;

Four Ladyſhips

Unfeigned Honourer,

and

Very humble Servant,

ABRAHAM JENINGS.

TO



To the Impartial READER.



OW Providence (that wonderful, and no less wise disposing of things, by the Omnipotent Governour of this mundane Systeme) hath been strangely perverted by our late *Parvices*, in a false application of it, to the bolstering up of their hellishly unparallel'd (yet successful) Enterprises, is so notoriously known, that the very mentioning of the thing is a sufficient proof of the matter. For God's owning of their Cause, by their success, was the common canting of the Priests of that *Jeroboam*; insomuch, that when they attempted no less than the murdering of their Lawful Prince (a sadder Carastrophy did the Sun never behold (since the murdering of the Lord of Life) than was the horrid and execrable butchery of that blessed King; whole sufferings, how they quadrated with his Saviour's,

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our's, and the unparalleledness of both, exactly to decipher, would require the Pen and Mind of another *Heraclites*, to weep and write together) I say, upon the accomplishment of this horrid act, because vengeance did not immediately seize them, presently they conclude, the Heavens to smile upon them; and, as the Tyrant boasted, that the Gods approved of his Sacrilege, because he sayl'd home with a fair Gale of Wind: So their mischief being happy in the success, they produce Providence in favour of it, urging it, as though the most High had been a Setter in this unheard-of Villany, and a Conspirator with them in their horrid Treason, or assisted their *Pilate Bradshaw* in his bloody Sentence: When as (for our sins) it pleased the most wise God only, to give way to their attempts, and suffer them to murder the *Anointed of the Lord*.

But that we may imbalm the Name of *Providence* as Sacred (and not like Heathens, to ascribe all sublunary Events to Fortune and Chance) we shall endeavour to secure it, both from the false glosses and mis-applications of rebellious and incorrigible *Fanaticks*, as well as defend it from the blasphemies of unhallowed and prophane *Atheists*. To which end, consider with me this following Narrative, or *Speculum Mirandorum*, the Mirrour of Wonders, viz. The happy Escape of his sacred Majesty in and after the Battel at *Worcester*, with his Deliverances at *Edge-hill*, and in the *Downs*, together with his happy Restoration, in that year of our Jubilee, 1665. and weigh but each Particular adjunct in

*Fortis celus
vixit voca-
tur.*

*Deus agit per
magis non in
habetis.*

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•in the ballance of a right Reason, and thou must of necessity confesse, that 'tis not blind Fate, or stupid Fortune, but the most High, Dan. 4. 35. which ruleth in the Kingdomes of men, and disposeth them to whomsoever it pleaseth him.

For when our Hopes were as desperate as our Fortunes, like *Lazarus*, dead and stinking in the Grave of Desperation, then our God fetch'd light, not out of glimmering, but from darkness it self, Wonders out of Improbabilities, and Miracles out of both; and as the Skill of an Artificer is so much the more admirable, by how much the more contemptible the Instrument is by which he operates: As *Appelles* never shew'd the excellency of his Art more, than in the lively delination of the bright Sun with a dark Coal: So our God never shew'd himself more ours (as to temporal blessings) than in ransoming us from our cruel bondage, in the Restauration of our King, and that when all helps vanished with our hopes, and our case was perfectly hazardous. *Cum duplicarentur Latres, venit Moses*: So when our gracious King's case was most dangerous, then was God most ready to support him. *In monte Jehovah providebis*, was sometime *Israels*, but now *Englands* Proverb, for he sent his *Insuperata auxilia*, the succour that we never thought of, and, by no les than a heap of Miracles, at once restored his Church and Chosen; insomuch, that this Royal Stone, whom the Builders of our *Babel* lately refused, is now become the Head of the Corner; and he against whom they belch'd out that sometime rebellious refusal, *Nolumus hunc regnare*, he that was banish'd,

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nish'd, persecuted, and must dye (because the Heir) not rule, upon any terms, is now invited, nay courted to return and reign upon his own terms.

* *The Oath of bloody miscreants (bound under a * Covenant as bloody as the Jewes against Paul) ready to destroy him, returns without blood, and not so much as a Dog to open his mouth against him, an exhibition of Providence so wonderfully signal, as cannot but at once intrance a Fanatick apprehension, and hush a Loyal intellect into a contented admiration.*

And lastly, To see the wonderful wisdom and justice of God, in beating them at their own weapons, for they that had laid the foundations of their *Babell* in the blood of their lawful *Prince*, and built the rest of that cursed structure upon the ruines of the Church, and three flourishing Kingdomes, by at first convening tumultuary confluxes (which were like the Beast with many heads, and that which makes it more monstrous, that so many heads should have no brains) cheating them under a pretext of Liberty and Reformation, into such desperate activity, as at once to terrifie their *King* to a shameful obscurity; are now, partly by the Convocation of the *Vulgar* (though upon better Principles) precipitated from the pinnacle of their aspired greatness, to the fulfilling of what his *Majesty* of blessed memory had formerly prophesied of them, viz. saith he, *The just Avenger of all discord, will in time make those men, and this City see, their sin in the glass of their punishments,*

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ments ; and they themselves punished by the same way they offended. For did not the same flames which at first they kindled , at last light them to their own ruines ?

But now to invalidate their pretended Providence , by shewing the falseness of the Application , give me leave to speak here, what I'll prove hereafter , That as *Popish* Miracles are no wonders , so *Fanatick* Providence was not prodigious. For if we only observe their rise from the very beginning of the *King's* leaving *White-hall* (enforced , as was said before , by the insolency of the tumults) and the greatest strangeness was (except the unnatural Rebellion) that ever his *sacred Majesty* , with so few unarmed (yet loyal people) should regain (at such disadvantage) so much of his egregiously abused *Kingdom* , as before *Maston-Moor* , and *Nasby Fights* , he was Master of. For if we consult his blessed Book *Ἐὶ μὲν Βασιλεὺς* , we may plainly see their great preparation , and his unprovidedness to engage them ; for vindicating his Innocency , against the many scandalis cast upon him , of meditating a War against his two Houses of Parliament , he tells us , That he never so much as thought (much less intended) a War against them ; and for the verity of it , he appeals to any prudent man to judge , whether by his passing many former , and some after Acts , to the weakening of himself ; and adding farther , sayes , I intended not a War , in regard I had not so many on my side , as there were men in Armes listd against me. And my unprovidedness for a war , may well dishearten those that would help me , for they are

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so much before-hand in their Preparations against me, and surprisal of my strength, that such as are not for them, dare not be for me, so overaw'd is their Loyalty by the terrors of the others number.

For did they not seize and keep his Forts, Navy, Militia, City, and Tower of London, the Magazine of the whole Nation? And, which was most considerable, the Affections of a cheated and beguil'd People? Which his Majesty well knew to be the greatest * Treasure, and best Munition of a King. And thus from a Prince shining in full lustre, they render him as obscure in command as the meanest Subjects.

* For where their Plate and Treasure was, there needs must be their hearts also.

* Aphorism:

And now the more Mercurial Projectors finding their attempts hitherto successful, and being wing'd with Avarice and Ambition, resolve to mount, though upon the ruines of the King, Church, and People; and that their Design may move smoothly, the Old * Engine (us'd ever by Hereticks in the Church, and Rebels in the State) is now brought into fashion, *Quoties vis fallere plebem, finge Deum*, and *Machiavel's* Aphorismes are most studied, though St. Paul's Epistles be still pretended. For let the Project be as low as Hell, Pretense shall mount as high as Heaven, and proclaim no less than the Glory of God, and the Good of his People; and this must be effected under the disguise of Religion and Reformation: Because in the State the Laws are corrupted, and in the Church Truth is perverted, and the decency of Ceremonies destroy the nature of sanctity: And, to be short, they are not ashamed to affirm all the Orders of our Church

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Church to be Popish and damnable. Which Position (however, like an unquiet Ghost, hath, and still doth haunt and disturb our Church) is doubly Erronious, viz. in the Object, and in the End. For first, Asevery Popish Ceremony is not damnable: So secondly, The Ceremonies of the Church of *England*, not yet abolished, are not Popish, unless in the opinion of that Church, whom the Spirit of Seduction hath so deluded, as they think it the infallible sign of a true Christian, to hate the Pope, and their degrees in Grace and Sanctity to be so accounted, as their Zeal is sublimated against his Holiness. But I speak not this as a Friend or Factor to that Man of Sin, that sits in the Church of Christ, and makes merchandise of the Souls of Men, but rather to detect the notorious Cheats of some, with the madness and folly of others, whom the pious Fraud of a mercenary Crew did betray into Schism and Rebellion, not only to the overthrow of themselves, but, like so many wild Boars, to the rooting up of the most flourishing Church and State under Heaven; but what it was, when it fell into the hands of these our Reformers, let the Country-man in part discover, who walking *London Streets*, and seeing the goodly Stable at *Pauls*, ironically cries out, *O blessed Reformation!* For whereas formerly Men could hardly be perswaded to go to Church, now * I mean the
Horses come frequently to the Cathedral. Thus Church of Be-
the Church * and State of *England*, which lievers; as well
was a Map of Majesty to other Nations, is now as this place
become the very Emblem of Confusion to the put apart to
whole World, Gods service.

B

But

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** Contrary to the Law, which defines a Delinquent to be such a one as adheres to the King's Enemies. Com. sur. Littl.*

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** Which is no less than high Treason, 43. Eliz. 3. Pars. Instit. Fol. 6. 2.*

** Sam. 2. 15. II.*

** witness Col. Axtel, who engag'd upon their assurance to him of the goodness of the Cause.*

But to leave this digression, and return again to the Contrivers of the King's, Church's, and *Our* ruine, where we shall now find them (under the popular pretext of Reformation, fetching in ** Delinquents (i. e.) the King's best Friends, and removing wicked * Counsellours (viz.) his loyal Subjects from him) to have raised an Army (which, as his Majesty observed, was but a Tumult better disciplin'd) against the King, wherein a great number of ignorant, and some well-minded People, are engag'd, and go to * Hebron (with these Absoloms) in the simplicity of their hearts, being, as the King saith, infected only with the Itch of Novelty, not the Leprosie of Disloyalty; which Infection was wholly contracted by some suborn'd popular * Preachers (who, like false Prophets, speak evil of Dignities) and, as his Majesty observ'd, thought it no sin to lye for God, and what they please to call his Cause; Wrestling Scriptures to their Master's advantage, and curse all that will not curse with them, making their King, and his Party, like Jabin and Sisera, and to fight against them, what is it, But to help the Lord against the mighty?*

And now their Army being not only inlisted, but marshall'd also; and having put on the Armour, not of light, but of darkness, they resolve to march, though not circumspectly, yet schismatically, not to the pulling down of Principalities and Wickedness in high Places, but to the robbing of Churches, and unthroning of lawfull Princes; not to the setting up of Christ, but to the advancing of *Cromwell*: And notwithstanding the Kingdom and

Scriptor

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- *Scepter of Christ* be the pretence in their mouths, yet it is more than evident, *Avarice* and *Ambition* were the objects of their minds; for he that runs might read, how the *Kingdom* and *Scepter of Christ*, and the *Revenues* of the *Church* and *Crown* of *England*, were terms synonymous in a *Fanatick Dictionary*.

And now to improve all, they having (as was said before) secured the strength of the Land, the Treasury of the Nation, together with the hearts of the People, and a potent Army, all which summ'd together, strongly evince the Conquest (at least) of their naked and abus'd *Prince*, whose Forces consisted only in the Valour of some of his Nobles, together with a small Party of the *Cavalry* of his People, whom magnanimity of spirit (together with the loyalty of their hearts) had mounted so far above the region of fear, that, notwithstanding their disadvantage, engage under his Banner, and boldly assert the honour of his Crown and Dignity, against his Opposers, whom (notwithstanding the *justness* of their *Cause*) God was pleas'd (for reasons best known to himself) to defeat, by giving their Enemies a time of Triumph, and them of Tryal.

And now, as it hath been observ'd of some notorious lyers, who having so often repeated their false stories, that at length they begin themselves to credit the truth of their false, but frequent relations; so our *Regicides*, though at first their consciences could not but condemn their false pretences, yet at last, by the frequency of their success, conclude the Heavens do

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smile, and the Gods to have a kindness for them, & produce Providence as a Panders to the bolstering up of their notorious villanies; When as in all their undertakings, their advantage was such, that they had not only the probable symptomes of Conquest, but (as it were) the infallible signes of Victory. And now forsooth, the King's overthrow is not urg'd as a topick, but brought forth as a demonstrative argument of God's owning their Cause, and rejecting his, by the eminency of their success: When as it plainly appears, nothing of strangeness (besides the horridness of their Practices) was discoverable in all their undertakings no nor so much as to suspect the least smile of signal Providence, beyond common Dispensations; When as it is allowed on the other hand, that it sometimes pleaseth the Divine Arbitrer of the World, by no less than eminent Acts of Providence, signally to point out his favours towards some, and with as plain notes of justice, to exhibit his displeasure against others; which the prodigiousness of the manner proclames no less than a Miracle, whose *formalis ratio* is, that it be perform'd by a supernatural Agent, and the *modus operandi* of this Agent, with that Patient, not to be reconcil'd by humane apprehension, but obliging the sharpest wits to acquiesce in the Fiat of the Almighty. E. G. When greedy and ravenous Lions, having their teeth whet with the rage of hunger, shall so far deny their natural appetite, as to spare a Daniel; and shall as speedily discover it, in the devouring of his Enemies. For a fiery Furnace, as hot as wit and malice can inflame it, not to singe

Moses.
Arrious.

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• singe a hair of the head of a *Shadrach*, *Mes-
bach*, and *Abednego*; and as suddenly to con-
sume their Adversaries. For a red Sea, that
liquid Element, whose minuter parts loath
all neighbourhood, and would fall into drops,
if not confin'd by the terms of more compact
Bodies, so to bridle up itself, as not only to
admit a passage, but at once becomes a wall
of defence to a *Moses*, and his *Israel*; and a-
gain, with as much celerity, to let loose it's
reigns, to the overwhelming of a *Pharaoh*,
and his *Egyptians*. For *Aaron's* dry Rod in one
night to bud, blossom, and bear Almonds.
These are Providences, not only wonderful,
but miraculous.

*Mira,
Miracula.*

So, for a *Charles* the Second, to escape the
fury of so many thousand *Parricides*, more
fierce than Lions, hunting all places, beset-
ting all Ways with Guards, and guarding all
Passes with Watches; with the threatening of
death to his Concealers, and as large promises
of reward to his Revealers; to be amongst
them, and yet escape them; to be in the
midst of their fiery fury, and not to have a
hair (besides what was voluntarily taken off)
to perish by them; to pass through a red Sea
of bloody men, to the shores of safety, and
though known to so many, and that of both
Sexes, and yet neither for fear or reward to
be betray'd by any. And lastly, Like a dry
Branch, beyond hopes or expectation, to
bud, bear, and blossom. These are Provi-
dences so signal, that they would intrance a
carnal Intellect, did we not know, that as
God can, so he sometimes doth, strangely,
may miraculously compass what he projects for

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his, though by the mediation of obscure and unexpected Agents.

But if we should bring their allegations, of God's owning their Cause by their success, to the pinch, or touchstone of truth, upon examination, we should find, that this Position is as false and illogical, as their Practices were base and illegal. For should we alwayes allow Victories obtained, or prosperous success (whether gain'd upon equal or unequal terms) to be the proper marks of God's owning Dispensations, or love-tokens towards such a Party; and not rather sometimes (as indeed they are) account them bare permissions, what most absurd inferences may there be drawn from the alleg'd premisses? For were prosperity and victorious success that *proprium quoad modo*, or at least *accidens inseparabile*, of God's owning or favouring a Party, as his peculiar (as they were pleas'd to cant it) & *contra*; I would fain know, who were the Church or People of God, during the time of the ten persecuting Emperours, untill *Constantine's* time? And where was the Church, and what were they that suffered in the time of the Arrianated *Valens*, for defending of *Christ's Divinity*; when for affirming *Christianus sum, Christum verum Deum credo & adoro*, I am a Christian, and I do both believe *Christ* to be God, and adore him as the true God, so many thousands suffered such merciless torments, and witty tortures, as the malice of their Persecutors could invent? Again, What shall be said of these *Christians*, which at this present day groan under the merciless tyranny of the barbarous *Turk*? For
if

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•if to be successful, is infallibly to be righteous, then the Servants of *Mahomet*, nor the Disciples of *Jesus*, are now the most religious.

There could not be a greater Barbarism committed by the very *Barbarians* themselves, than in their Country mood and figure, to conclude: Because here's a Viper, *Ergo*, *Paul's* a Murtherer. And is it not as monstrous a Syllogism, to affirm the King is overthrown, *Ergo*, he is a Malefactor? Or because we are Conquerours, *Ergo*, Pious? *son'd thus*. We Triumph, *Ergo*, they are Traytors? Surely thou They are overthrown, *Ergo*, God ownes Us? art an Hypo- What strength of consequence can be deducted, or else ed from such premises, I leave to the judge. thou hadst ment of any logical Person to determine. For never come to to conclude so, they must necessarily allow, this, *were li-* that Victory doth as naturally include Virtue, *the better than* as Honey sweetness, or Snow whiteness, *Hypocrites* which in them are inseparable accidents, and *themselves*: as such are indelibly written in their natures, which no rational man will allow of the other. But his blessed Majesty observed better Logick when he said, *The Event or Success can no more state the justice of a mans Cause, than the Power of a mans Conscience, the eternal fate of the Soul; for men may have the better in the Field, though not at the Bar of God's Tribunal.*

And Christ himself will inform us, that those *Gallileans* who perished by the fall of the Tower of *Siloam*, are not greater sinners than all that dwell in *Jerusalem*. Again, If a continued series of prosperity were an infallible token of a true Church, or God's owning of a People, could not *Rome* bring forth such ar-

Lu. 13. 4.

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ments as would laugh at all opposition.

But we know that sometimes *preces & lachrymae* were the Armes of the Church, and Affliction hath been her Pathognomonick Sign, and written with bloody Characters, as the Motto of her Banner. Was not *Israel* God's peculiar, and as dear unto him as the Apple of his Eye, and the Signet upon his right hand; and yet *Israel* must feel the Whips of *Asher*? And *Job*, the *non sicut*, or *Phoenix* of his Age, is sensible of the felonious hands of the *Caldeans* and *Sabeans*, when they rob and plunder him of his Goods. And *David*, a man after God's own heart, is afflicted with a rebellious *Absolom*, and despised by a cursing *Shimei*. And doth not Christ lead his Spouse into the Wilderness, nay choose her black with afflictions, suffering her to be exposed to the fury of the Watchmen? Affliction (if properly such) is an argument of Divine Affection; and they that miss of troubles temporal, may doubt of happiness eternal; through many tribulations we must enter into the Kingdom of Heaven. And to me there is not a stronger Argument (the Word of God excepted) for a general Day of Judgement, and Recompence in a World to come, than to see good men here, like *Lazarus*, ever and anon afflicted and persecuted; when wicked men, like *Dives*, do not only escape unpunished, but fare deliciously every day. For if Goodness ought to be rewarded, and Vice punished, as all allow, then there must be a time allotted in which it shall receive this reward, but if not here, then there must be a time hereafter, if

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if not in this World, then there must be a World to come.

But to conclude this: You cannot but see the fallaciousness of this allegation of Providence, for God's owning of you, or dis-owning us, by the various and uncertain events of War, when you see the Church and State of England suffer'd no more than what the true Church of Christ hath been in all Ages lyable unto, viz. Persecution of her Members, yet like that house upon the rock, builded by the wise hand of God, she hath weathered all these storms, and stands fast like Mount Sion. Neither did our King, of ever blessed memory, undergoe any more than his Saviour: Or did his loyal Subjects, than his Apostles, and subsequent Martyrs. Neither can any *Cromwellian* plead greater privileges, or eminenter tokens of Divine favour, from their successful undertakings, than was common to the persecuting Emperours of old, the Church of Rome since, or the barbarous *Turk* at this present day.

And thus having shewed the vanity of that old *Fanatich* allegation of owning Providence; and how irrationally it was deducted from their victorious success: I am now obliged, in the second place, to detect their present Plea, and to prove it as fallacious as the former. For now the Scene being altered, and the hand of Vengeance beginning to take cognizance of their former sins, our *Fanatich*, like a cunning Ambidexter, inverts the terms, and shifts his place. And what victorious success in 1651. did exhibit, now Persecution (viz. Justice)

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Justice.) in 1660. must declare: And now 'tis not Prosperity, but Persecution, that is undoubtedly the mark of God's Chosen. But that neither of these are so infallible tokens, but that God may, nay, and hath owned his in either relation, is so plain and manifest a truth, that, as I need not, so I shall not spend time to prove it. But I shall rather direct my following discourse to the plucking off their disguise, and plainly discover them in their naked portraiture, that the World may again see (whatever these men pretend) that they are not persecuted, but justly punished. And this I shall do (God willing) First, by partly detecting their Crimes, and then Secondly, prove, that those who have been guilty of such Prodigies, God hath in the end ever let such miscreants see their sins in the glass of their punishments, and that by eminent judgments he hath singled them out, as the proper objects of his displeasure. *Causa non sanguis facit * martyrem*, 'tis the Cause for which, not the Punishment he suffers, that crowns the Sufferer with the honourable denomination of a Martyr. *Dulce & decorum est pro patria mori*. If he only shall be a sweet-smelling That he must Holocaust, that sacrificeth himself, and his, be a Witness, for the defence of his King, the Church, and &c. But to his Country; then surely, by the rule of contraries; he can be no other than a stinking take him as he is commonly understood to be, viz. One that suffereth short, let men pretend to Persecution, yet if for the Truth. they cannot produce those evident tokens that should demonstrate the equity and legality of their

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their Cause, they will find their sufferings the meer acts of justice, and what they undergoe, is inflicted upon them, *not as well, but as evil doers.*

That Rebellion, Usurpation, and the Murther of *Princes*, are sins of the first magnitude, or of a most hainous nature, as, I presume, no sober Christian can deny: So also, that our late *Cromwellians* have been eminently conspicuous for these Prodigies (besides other abominable, yet to these petty Vices) all the World must and will confess. But however I shall a little glance at them. For as for Treason, Sacrilege, and the Murther of *Princes*, nothing is more evident, than that the very Principles of some Sects amongst them, were so horridly mischievous, that they thought themselves engaged to the effecting of them; so intoxicated were they with the Spirit of delusion, that they presumed Heaven it self was to be merited only by the destruction of *Churches*, and the blood of *Princes*; such Blood-hounds, as if a man had read that famous, not fabulous Story of *Asacida*, or *Senex de Monte*, he would either conclude, a transmigration of Souls, or else a resurrection of that cursed crew. For this *Senex* having for some dayes feasted some of his followers with the delights of *Mahomet's* Parad'ce, and also promising them the everlasting fruition of these voluptuous and salacious pleasures, provided they would murther such or such a *Prince*, had at length so deluded these poor wretches into such a degree of desperate resolution, as that many a *Prince* was murdered by their precipitate undertakings.

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Æmil. Lus.
Lib. 6.

kings. And being at last sublimated to such a degree of infatuation, that now no torture or punishment could deter them from such hellish Enterprises, insomuch, that all their neighbour *Princes*, to balke the fury of a few desperate Cut-throats, were constrained, for security of their lives, to entertain terms of friendship with this *Senex*, their Arch-ring-leader; untill at last, by the *Templers*, men of equal resolution (but of better principles) they were all to one destroy'd: The application in our *Fifth-Monarchy Men* comes home without a scrue, and therefore there needs no quadrating of the Moral, for I think there is no apprehension so dull, but would anticipate my intention.

But to return, and First for Rebellion, the Spirit of Truth it self rangeth it with no less than the Sin of Witchcraft; but the same Spirit also, when it peremptorily commands, not to suffer a Witch to live, what doth it, but argue the height of that Crime? Indeed, I had almost said, that *Rebellion* was not like, but did rather out-vie Witchcraft it self. But for Witchcraft, though it be a Diabolical practice, effected (as some affirm) by the mediation of humane Instruments; yet for Rebellion, I do not find, that the *Devills* themselves amongst themselves ever practice it: For *Belzebub* is *Belzebub* still, and there was never any *Devil* hitherto so ambitious as to meditate his extirpation; unless perchance of late an usurping *Cromwell*, an aspiring *Ireton*, a seditious *Peters*, an avaritious *Cook*, and an unjust *Bradshaw* (the unhappy Members of the late hellish *Juncto*) durst attempt or contrive his subversion.

Secondly,

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Secondly, Sacrilege is a Sin of no less nature than the robbing of God himself; and to such, when the same God bequeatheth that malediction, *Ye are cursed with a Curse*, what Mal. 3. 9. doth it, but pronounce the horridness of the transgression?

Thirdly, For Treason, and the murder of *Princes*, it is a Crime so transcendent, as that it carrieth with it no less than a contrariety to Nature, Reason, and the Laws both of *God and Man*.

First, That it is a Sin against Nature, will appear from God's care in the preservation of *Kings*, by that eminent piece of Providence, in disposing the hearts, even of very Heathens, towards their *Princes*. For the *Tartarian* accounts, that he violates not a Man, but a God, if he fail in obedience to his *Prince*. And all Heathens, by principles as innate as the worship of their Gods, give honour to their *Kings*; for there is hardly to be found a People so perfectly savage, but, by the very instinct of Nature, do both worship a Deity, and give honour to Sovereignty *. * *And though I say, the veriest Heathens, rather than they they want that will fail in duty to their Kings, will give Precept of So-* them *Deities*; and whom, rather than they Iomon, Fear will not honour as a *King*, which is more than God, and ho- a Man, they will adore as a God, which is nour the more than a *King*.

King: Yet,

Again: Is it not a Sin as well against Na- according to-
ture, as against Grace, for a Child to re- the *Apostle*,
bell, or offer violence to his Father? But Being with-
the *King*, though nor in a natural, yet in a out this Law,
civil sense, is *Pater Patrie*, the Father of his are a Law un-
Country, and whom, by the Law of God, to themselves.
viz.

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5 *th*

viz. the fourth Commandment, as well as by the Laws of Men, we are obliged to honour. In fine, if we descend so low as to behold the very brute Creatures, we shall find loyalty and obedience indelibly imprinted in their Natures, *Shall the Kingly Lion roar, and shall not the Beasts of the Field tremble?* And the industrious Bee is not more careful to provide her Food in Summer, than observant of the motions of her King, whom she honours as her supreme Governour, and infallible Leader, and provides him a Domicell equivalent to his honour.

Secondly, Against Reason: For it is at once, both unreasonable and absurd, for the foot to oppose the head, and for the ignoble parts to offer violence to the more noble: Now both Nature, Law, and Religion, allows the King to be the Supreme and Head of his People; and that he is so, is more than obvious from the very Letter of the Law it self, which saith, *That Rex habet potestatem & jurisdictionem super omnes qui in Regno suo sunt,* &c. Again: *Omnis sub Rege & ipse sub nullo nisi tantum Deo, non est inferior sibi Subjectis, non parem habet in Regno suo.* Also: *Rex non habet superiorem nisi Deum, satis habet ad prenam quod Deum expectat ultorem.* Now if the King hath no Peer in the Land, then must he be the Head, and the supreme power only in him; because the Regality of the Crown of England is immediately subject to God, and to none other, * 16. Ed. c. 5. And all authority and jurisdiction both spiritual and temporal is derived from Him only * . And to him alone it belongs to punish Offenders,

Bract. temp.
H. 3. l. 4.
cap. 24. sect.
7.
Sect. 5. ibid.
L. 5. tract. 3.
de dela cap. 3.
l. 3. c. 7.
3. Ed. 3. 19.

* 16. R. 2.
ca. 5. H. 4.
* 1. Ed. 6. 2.

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to * levy War, to defend himself, and his * Q. Mar. 1 & 2
 People, and to him only the People owe Al-mar. pl. 2. c.
 legiance. All which put together, clearly 2.
 demonstrate the King, not the Parliament, El. 10 pl. 3 15.
 or late Protector, to be our rightful Head, Plou. 73. q.
 and lawful Leige, Lord, and Sovereign, to 245.
 whom, and to his Progeny, we owe constant They were so
 faith, loyalty, and obedience. And this de facto non
 Lordship and Sovereignty he hath over his de jure.
 Subjects by inherent birth-right, for he is
Rex natus non factus, (i. e.) he hath it im-
 mediately from God, and not from the Parlia-
 ment, or People? because the King is *Caput*
Populi, and *principium & finis Parliamenti*. 4. Pars. Inst.
 So that as the Body cannot make the Head, fol 3. & 4.
 or that which is *posterius* that which is *prius*: when Adam
 so can neither the People, or Parliament, gave names to
 but God only makes the King, viz. our su- all Creatures,
 preme Head and Governour. And now is he named not
 it not monstrous in the Body politick, as well the King, be-
 as in the Body natural, to see the inferiour cause Heaven
 parts to correct, nay destroy the superiour? was to be his
 So that none but bold impudence it self durst God father.
 affirm, that it hath the least semblance, of
 Reason, for them that stand before the
 Throne, to offer violence to him that is seated
 upon it.

Thirdly, Against the Laws of Men:
 Which plainly appears from the many Sta-
 tutes made and provided against such Offen- 25. Ed. 3. Par-
 ders, together with the severe Punishments liament rol.
 devised against such Offences, for to impri- rum. 7. Rex &
 son, depose, imagine, or compass the Death consuetudo
 of the King; also to compass the death of the Parliamenti.
 Queen, the King's eldest Son; to coin Money,
 to counterfeit his Great Seal, to levy a War
 against

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*All which,
with many o-
ther Treasons,
were not our
late Crom-
wellians gail-
ty of?*

against him, to alter the Religion established by Law, or any other Law of the Land; or to remove Counsellours from him; to detain or hold any Castle or Fort against the King, or to adhere to such as do; such Offences are declar'd by the Laws to be high Treason, and the Offenders notorious Traytors, and to be punished with no less than drawing, hanging, and quartering. And to deter such horrid practices, justice in punishing such Offenders, seems to dissolve into cruelty, by suffering torments to be at once both accurate and methodical. For if we consult the Sentence pronounc'd against such Delinquents, or but only that one Clause in it, *viz. And being alive, shall be cut down, and your privy Members shall be cut off, your Entrails shall be taken out of your Body, and (you living) the same to be burnt before your eyes, &c.* We may see with what severity the Eye of the Law beholds such Offenders. And, to be shorr, their naked Quarters (besides the loss of their Estate, and good-names) shamefully to be toss'd in the open Air, being not allowed the honour or charity of a Christian interment; all which proclames, not only the contrariety of it to the Law, but also the horridness of that Fact, of which such sufferings are deem'd but the just penance.

I might add, that Treason is not only contrary to the Law, but also that it esteems it as the most Capital Offence a Delinquent can be capable of. Which to me appears not only from the greatness of the Punishment, but also both from the very subject, together with the object of Treason likewise (*i. e.*) to be under-

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understood of such Treasons as more immediately respect the life of the King. Because the subject in which it adheres, is the mind, or intellect, the noblest faculty of the Soul, *viz.* the best part of man *. And the object to which it directeth, is the King, the best of men *. Now the Law saith, Whosoever shall but imagine or contrive the death of the King though he doth not reduce it into act, yet, in the judgement of the Law, that action is deem'd Treason; for the very imagination of the heart, or contrivance of the intellect, is the *formalis ratio* of Treason, and denominates the Contriver no less than a Traytor; whereas in other Crimes or Offences, the Malefactor is not so properly judged to death for any imminent, but transient Acts, *viz.* as of Felonies and Murthers, not by the acts of imagining, but by the taking of the Goods of his Neighbour, and the shedding the blood of his Brother: And though these acts do not differ predicamentally, yet they do gradually, and so do *magis & minus recipere*.

* *Corruptio optimi fit pessima.*

* *Rex non habet superiorem nisi Deum.*

3. Ed. 3. 19.

Rex est Deus super Terram.

25. Ed. 3.

Not the imminent, but the transient Act.

The * Law punisheth no man with death, for imagining to compass the death of his Brother, untill it shall pass into the external act, though in this the malice of the heart is very considerable also. And so by a will inflam'd, and will advised (according to the learned Lord Bacon) the same act of violence is distinguished into willful murder, and man-slaughter. Yet in reason (if I mistake not) the Law would condemn for the very imagination it self, if it could be apprehensive of it, but that prerogative belongs to God himself, to search the heart, and try the

* *Nihil officit Conatus, nisi sequatur effectus.* Treason excepted.

* *Propense Malice,*

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* By reason of
humane imbi-
cility.

reins. And now, though the imagination of the heart be properly and essentially Treason, yet in regard it cannot be adjudged as such *, but by the outward acts of violence offered, it is vulgarly (though improperly) referr'd to them, which truly and really are but the overt-acts, discovering the Treason it self, which is essentially seated in the heart. In fine, Loyalty and Treason (as the inward acts of love and hatred) are adjudged imminent or elicit acts of the mind, and from thence have their essence, but are discovered by imperate and transient acts, performed by the other faculties, in obedience to the dictates of the will. And as the nature of a habit (*a posteriori*) is discovered by the perfection of the act, of which it is properly and immediately an effect; So these outward acts of violence, discoverable either in the tongue, or hand, or both, demonstrate but that Rancour and Treason which is lodged in the heart.

The Devil in-
jects it, the
Mind con-
veys it, the
will nurse it,
and the Hand,
or Tongue, or
both, Midwife

For imminent acts dwelling in the rational faculty, are not discoverable to the sense, *quatenus sunt tales*, but appear only by such transient or outward acts, and sensible expressions as have necessary dependence on, and connexion with the imminent and elicit acts of the rational powers, and so contrariwise, these outward expressions of violence do as necessarily respect the inward acts of Treason, of which they are properly and immediately expressions. And to conclude, the habit or essence of Treason is morally seated in the mind, and the acts of it, as effects of that habit, are elicit or inward acts of the will, but the intelligible

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intelligible expressions discovering it, are im-
perate or external, viz. the overt or out-
ward acts of violence, performed by the other
faculties (as was said before) in obedience to
the dictates of the * will.

So then; as habits of the mind are more no-
ble than habits of the body, by reason of their
subject, as virtue is more honourable than na-
tural strength, so these crimes which so im-
mediately possess the mind, are more capital
than these offences which challenge any thing
more gross for their subject; so Treason being
an imminent simple act of the mind, may be
said to be an offence of an higher nature (in
reference to it's subject) than Murther, Fel-
lonies, and common Trespasses, which are
acts more compound, transient and external,
and as such, are not terminated in the same
subject, *cum agente*, but require instruments
more corporeal, both for their existence and
execurion.

And Secondly, In regard of it's Object, it
may be said to be more capital than others,
because it's mischief respects the best, and
most honourable of all others. Now all acti-
ons, by how much the more unnatural they
are, by so much the more do they aggravate
the offence of the Actor, so by how much the
more excellent the Person is against whom an
offence is committed, by so much the greater
is that offence. But the King is *Pater Patriæ*,
Medicus Regni, nay God's Vicegerent, who, as
the Law saith, can do no wrong, the most
excellent Person, the supreme Governour
that excludes co-ordination. Therefore Trea-
son, which is an immediate peccancy against

* As the will is
subservant to
the Intellect,
Voluntas se-
quitur dicta-
men intelli-
gentiæ.

11. Pars!
Cook's Ac-
ports.
Ed. 5.

4. Ed. 41. 54

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* i. e. which
can be com-
mitted against
any thing on
this side Hea-
ven.

† ageing

such a Person, is the worst of * Crimes, and by the Laws (in justice) is adjudged worthy of the severest Punishment.

I could also add some topickes to prove the capitalness of Treason, together with it's contrariety to the Law, from the many Epithites and Adjuncts the Law bestows upon the King; for he is termed by the Lawyers, *Salus Legibus*; with the Grammar Etymology of *Βασιλεὺς*, *Rex, quasi βασις λαῶν*, *quod in Rege salus populi fundata est*. The King is, as it were; the Basis of the People, because the health of the People is founded in the King; for the King, whether considered either in his natural or politick capacity (for they both meet in, and make but one indivisible Person, and so are not to be severed, as some have treasonably distinguished) we shall find him *Salus Populi & Republicæ*. Now if he be the health of the People, Common-weal, and Laws, then that which destroys him, doth also undoe them; and as a disease in the body natural, by it's preter-natural disposition to that body, destroys the very life of it. So is Treason to the body politick, by it's contrariety to the King, the very health of it; which contrariety is sufficiently patent, in regard, that whatever destroys another *, whether it doth it *per se* (if there be any such thing in the actings of Nature) or *per accidens*, may be said in the effect, not only to be contrary to it, but also that it commits the greatest offence imaginable against it, for a greater offence against any thing cannot be, than the destruction of it, which is the thing to be proved.

* In natural things.

As well as contrariety.

Lastly,

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• Lastly, That it is a fact directly contrary to the Law of God, appears, if we consult the Word of God (the only infallible directory to lead us into all truth) for we may easily draw from thence such pointed arguments, as will pierce the opposition of all gain-sayers.

Because Rebellion, and the murder of Kings, is opposed to subjection to, and the preservation of Princes. Now the Law of Rom. 13. God strictly enjoynes subjection to the higher *which place,* powers, and also as strongly commands, that *one of the Par-* prayers be made for Kings, and for them that *liament Party,* are in Authority over us (*i. e.*) for their pre- *and of no small* lervation and protection, that so we may live *note neither,* peaceably and godlily under them. *was not asha-*

The murdering of Kings is so repugnant to *med to affirm;* Scripture, that the *Romanists* themselves That St. Paul (who were wont to practice it most, and wrote this 13. whose arguments were too much used in the *to the Rom.* beginning of our unhappy troubles, to engage meerly to gra- this poor Nation into an unnatural rebellion) *tifie or flatter* esteem it a sin, though with a distinction, *Nero.*

scil. that it is indeed *Malum ad quatuor,* yet it may be *bonum ad octo;* for if the Prince be *For Beler. Ar-* an Heretick (as they are pleased to brand all *guments were* that are not of their perswasion) and his de- *commonly* struction may any way advantage their facti- *translated, and* on, they presently look so intentive upon the *printed in the* goodness of the end propounded, that they *weekly News;* regard not the lawfulness of the means by *Books.* which they attempt it; for eight virtues (they account) will have the precedency of four sins: And so by Arithmetick, not Religion, do they defend the murder of Kings. But the Church of England, and all true Pro-

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restants, as from another Master, so also have learned a better Lesson, *viz. not to do evil, that good may come thereof.*

The murder of Kings is disown'd by Scripture; for *Exod. 22. 28.* Subjects are commanded, *Not so much as to rail upon the Gods, nor speak evil of the Ruler of the People.* If so, then, by an Argument *a minori ad majus*, they are flatly prohibited levying Armes, and using violence against him. And *Ecl. 10. 20.* Subjects are commanded, *Not to curse their King; no not in their thought.* Now if it be unlawful to curse, or think evill of their King, 'tis also sinful to speak evil of him, but above all, 'tis abominable, not only to think, and speak, but also to act evill against him.

3. This will appear, if we consider God (as the Apostle styles him) *viz. A God of Order*, and therefore as such, it concernes him not to dispence with such disorder, as that Inferiours should insult over, or offer violence unto their Superiours. Is it not against Nature, that the Foot should assume the arrogancy of correcting the head? Or the Children to arrogate the power of punishing their Parents? And is it not so, when Subjects presume to affront their *Sovereign*? We are forbid by our Law to beat or hurt another mans Servant, and are we not much more denied the offering violence or injury to our King, who is God's Immediate Servant, *Rom. 14. 4*? No, but as he ought, so he doth for all true Christians, *viz. Standeth or falleth to his own Master.*

4. This will also be more than manifest, from the

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• the reverence due to *Princes*, whose dignity forbids their Subjects to resist, much more depose or murder them, for God hath vouchsafed to confer such a degree of honour upon them, as no less than to dignifie them with his own name. *I have said, ye are Gods, and Children of the most High*, Psal. 82. 6. And again, when God made *Moses a Sovereign Prince* over his People, the Lord himself, was, as it were, his immediate God-father, by naming him, *A God to Aaron*, and *a God to Pharaoh*; and also, as the complement of Kingly dignity, God is pleased to seat *Kings* in his own *Throne*, 1. *Chro.* 29. 23. And making them indeed terrestriall transitory Gods; from whence I might infer, that the *King à Jove* *primum* derives his power immediately of, and from God, and not from Man, as some *Fanaticks* ridiculously maintain. For what can be more absurd, than to imagine, that any can make a God upon Earth, besides the God of Heaven? And it will also as naturally follow (that seeing the Kingly dignity is so immediately from God) that it is of all others absolutely the greatest, because, as none can be greater, or indeed so great in Heaven, as the Great God of Heaven: So none upon Earth can be superiour, nay equal to the King, who is called of God, to be his Vicegerent upon Earth, and consequently beyond the reach or violence of any Subject.

This truth will again shine forth, if we consider the 34th. of *Job*, and the 18th. where he saith, *Is it fit to say unto the King, thou art wicked?* Now if it be not fit to say unto the King, that he is wicked (*i. e.*) to re-

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vile him in words, then is it much more unfit to be guilty of violent deeds towards him. And *Solomon*, *Ecl.* 3. 4. to shew the absolute power and superiority of *Kings* (saith) *who will say unto the King, thou art wicked?* Which Interrogation must likewise be understood equipollent to a negative Proposition, viz. That none ought approbriously to rail against, or upbraid him. And if so, then are they obliged not to hurt, much less depose or murder him. Again: If God commands, *Psal.* 105. *Not to touch his Anointed, nor do his Prophets any harm,* we may safely conclude, he forbids our murdering of them.

6.

And Lastly, I conceive this truth beyond controversy, when we consider *David* (that man after God's own heart) in his carriage towards *Saul*, who, though he knew right well that *Saul* was rejected, and himself (by God) elected King in his room: — Yet when *Saul* (though hunting the innocent life of *David*) fell into his hand, nay, and when he was most powerfully sollicitured to execute vengeance upon him, *1 Sam.* 24. Nevertheless *David* withstands the force of these persuasions, and will neither doe it himself, no nor suffer his Servant *Abshai* to hurt him, but tells him plainly, *None can stretch forth his hand against Gods Anointed, and be Guiltless*, *V.* 10. And moreover adds, *Vers.* 11. *The Lord shall smite him, but God forbid* (saith he) *that I should put forth my hand against the Lords Anointed.* *David* knew from a better principle, viz. that as it was the most High that ruled over the Kingdomes of men, and gives them to whomsoever it pleaseth him: So it was
he

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he alone that must say, *The Kingdom is departed*; and not for Subjects to be so saucy, as to depose their *Kings*, and usurp God's office, by taking it into their own hands.

For grant the *King* be a Tyrant, yet they being Subjects are bound to yield obedience to, not prove Rebels against him: For such Miscreants as practice otherwise, do in effect either deny Gods most Divine Providence, or omnipotency, or both, for when Subjects presume to correct their Princes, what doth it but conclude (let the pretences be what it will) but that either God sees not the Tyrant, or if he doth behold him, that then he doth not regard him; because he doth not presently, (or forsooth, when they think fit) enter the list, and take vengeance of him; the consequence of which bespeaks God at once, no less, than weak and negligent. And so what doe such but commit as great a rape upon the Divine Nature of God, as the Tyrant doth against his Subject, by an abuse of his power in persecuting his people? I say, when Subjects rebel, and offer violence to their Lawfull, though Tyrannical *Princes* (whether they pretend or intend to reform them) they endeavour, as much as in them lyeth, to make God no God, by obtruding into his Office. And by thus taking of the Rod of Vengeance (which is a royal prerogative he challengeth unto himself, when he saith, *Vengeance is mine*) they do indeed rob him of his glory, of which, as he is jealous, and will not give it to another, so he will as undoubtedly (in the end) plague the usurpation of such presumptuous sinners.

If

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If we read the Scriptures we shall find that the Servants of God under the Law, did never offer violence, or presume to punish the wickedest of their Kings, as *Ahab*, *Manasseth*, &c. because they knew 'twas God's office, not the Subjects duty, to take vengeance of wicked and Tyrannical Princes, but possessing their Souls in peace, committed all into the hands of God their righteous Judge, being assur'd, as he had provided a red Sea for *Pharaoh*, and suffered *Saul* and *Zimri* to lay violent hands upon themselves, and an Angel to smite *Nebuchadnezzar*, making him a companion for beasts, and enlisted an Army of Worms to destroy *Antiochus*, that cruel Persecutor of the Jews, and also another to smite *Herod*, that Tormenter of the Christians; so he would (without the assistance of their Subjects) avenge their wrongs, by plaguing of their wicked and Tyrannical Princes. Now if it were not allowed by the Jews under the Law, much less should it be practised by Christians under the Gospel, and especially by such refined ones, as our late times pretended to be, and boasted of; indeed that Saints should be the examples of such horrid impiety, and come short in moral perfections of the very Jews themselves, would affect a Christian mind with the highest degree of admiration, had not their works (as the fruit doth the tree) discovered them otherwise.

And again: If we peruse the Gospel (*viz.* that Gospel of Peace, which strictly enjoynes submission to Kings, though by some wickedly wresting it, it was made the Trumpet of War to sound Rebellion against them) we shall

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• shall find, that Christ himself commands to give or * render, but never to take away from * *A word Kings: As, Render to Cæsar the things that are Cæsar's.* And St. Paul, that principal Apostle, enjoyneth Subjection, Tribute, *which implay's a debt or right from the Sub-Custom, and Honour to Kings, Rom. 13. 7. jett to the So- without any distinction (viz. whether they veraign.* are godly or wicked; for it must not be done Aliquid ex for fear, but for Conscience sake; yea, and merito non ex that to a Nero, the very monster of Men, gratia, much more to a Charles, the best of Princes.

Again, the same Gospel will inform us, That the Christian Servant is bound in conscience to Obey his Master, though evil; and the believing wife is bound in conscience to remain in duty to her Husband, though an Infidel; and the Child is bound in conscience to obey, nay honour his Father, though unnatural: And then could we believe, had not our eyes seen it, that there could be any so notoriously absurd, as to think the Christian Subject only should have power to take acceptions at his lawfull Prince, and except his King be as he would have him, he'll be no longer a Subject, but a Rebel.

But with true Christian Subjects, the case is otherwise; for they will be known by their Loyalty to their Sovereign, and fidelity to their King shall be the Cognizance of their liverie, whether he be a Lyon or a Lamb, A Constantine, or a Dioclesian; for they are assured by the Spirit of Truth, 'tis their notorious duty to Bless and Obey, nor to Curse and Rebell against those that persecute them; Rom. 12. 14. And also to pray for such as hurt them wrong- Matth. 5. 44. fully, is the ready way to be the Children of Luc. 6. 17, 18. their

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their Heavenly Father ; for, as was said , they being led by the Spirit of Truth , cannot but conclude , that to love , and be dutifull to such Kings as are just and vertuous , hath no singular work in it , the very *Scribes* and *Pharisees* themselves , nay *Heathens* and *Infidels* will do so much , but if their righteousness doth not exceed the righteousness of the *Scribes* and *Pharisees*, they shall in no way be justified. Math. 5. 10. And therefore they do most piously resolve , though their Prince shall do evill to them , yet they will do good to him. And although he doth continue to oppress them , yet they will not cease to pray for him ; nay , and though he still practice to grieve and vex them , yet nevertheless they will not so much as once grudge against him , chusing rather to * suffer (being led by the dictates of the Spirit) any thing under , than once rise and rebel , much less to murder him.

* Not from a Stoicall, but a Christian Principle.

It were much to be wondred , that such Scripturists as the Saints of our late times pretended to be , should read those , and other parallel Scriptures , and yet without blushing continue in their execrable villanies : But that the new light of *Fanatisme* had quite extinguished the old light of *Piety* and *Religion* , and had substituted in its room *Avarice* and *Ambition* ; which two *Oliverian* Virtues , are at this very day , in the hearts of some , nay too too many , so indelibly radicated , that unless God himself be pleased to root them out , there is little hopes , that either the renders of mercy in their free pardon , or strength of argument should work their Reformation : Yet nevertheless , seeing I am gone so far , I
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I am apt to think, that I am yet obliged to go a little farther, *scil.* to remember them, that if they please to consult History (the monuments of time; for the ready way to know what is to come, is seriously to consider what hath past; *Nil dictum, quod non dictum prius*, where instead of *dictum*, if we put in *factum*, the thing is the same, for, according to *Solomon*, there is nothing new under the Sun) either sacred or prophane, and they shall find it upon Record, fil'd up by the faithful Registers of time, that God hath ever taken a most severe cognizance of such prodigious actions. And indeed both Religion and Reason conspire to tell us this truth; for it is impossible it should be otherwise, because it concerneth no less than the essentiall justice of God, *For shall not the Judge of all the Earth do right?* And what is it to do right, but *summi cuiq;* dare, to give to every one his due? Therefore where such horrid wickedness, as Sacrilege, Treason, and the Murder of Kings have led the Van, there punishment must necessarily bring up the Rear.

It is strange to think, that any should be so stupid, as to imagine, that a sacrilegious person, without repentance, should escape unpunished, but that our late *Cromwellians* were such, will easily appear, when we consider how they destroyed the Churches of the Land, and took the Possessions of the Lord into their hands (and then, as one ingeniously observes, they might well sport it out, that God was their portion) not regarding that fearful *Anathema* pronounced by the Psalmist, *Make them like Oreb and Zeeb*, *Psal.* 83: 11, 12.
like

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like Zeba and Zalmunna, who said, let us take to our selves the houses of God in possession. And also how they converted these Houses of Prayer (which had on them written, Holiness to the Lord) into Dens of Thieves. And now can we believe, or you expect other, than that he should whip and scourge such out of his Temple? For what act of repentance did any of you ever discover for it? No, it will be found, that you came short of either principle of it. For who of you did so much as make a confession of it, or sorrow for the fact, much less made restoration of what you had so illegally got?

It was an observation of no less than Charles the Great (one of the nine Worthies of the World) *Novimus multa Regna (saith he) & Reges eorum propterea cecidisse, quia Ecclesias spoliarunt, resq; earum alienarunt, & militibus loco stipendii dederunt.* Was not the latter of this your practice, viz. the alienating of the Revenues of the Church, when you shared it amongst your Souldiers for their pay? And could you think only the latter part of the observation to concern you, and that the first would not as closely reach you and yours? No, Experience teacheth this Lesson as it were upon the house top, That there is not a surer way for a Person, Party, or Nation, to bring down God's judgements upon them, than to trade in sacrilege, for who can rob God, and prosper?

Mal, 3. 9.

Again: Was it ever known, the scarlet sins of Rebellion, and the murder of Princes, to go without a punishment so signal, that an Abedarian might spell the offence in the judge-

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judgements inflicted? 'Twas very remarkable (when an *Amalekite*, a base pick-thank, brought *David Saul's* Crown, and his Bracelet, and withall adding, that, at the request of *Saul* himself, and to free him from the anguish wherein he then was, fell upon the King, and slew him) in the reply of *David* to him, viz. *Wast thou not afraid to lay thy hand upon the Lord's Anointed?* And likewise in his justice towards him, for he commands his servants presently to execute justice on him. *Zimri* slew the King his Master, but had he peace? No, it's a good Observation founded upon Religion, as well as Experience; that as none can lay his hand upon God's Anointed, and be innocent, so none shall do it, and escape unpunished.

Absolom rebell'd against the King his Father, and rather than he shall escape unpunished, an Oak shall become his Gibbet, and the hair of his head an Halter, and so hanging in the Air, remained at once both a monument of justice, and spectacle of shame together, as if Heaven abhorr'd him, and the Earth weary any longer to bear such a monstrous burden of Rebellion and Ambition; and *Achitophel* suggesting (in that Treason) evil counsel against his King (and though an Oracle for policy) God so be-fools him, that his own hand shall provide an Halter for himself, as a just fee for his wicked counsel. *Amnon's* Servants conspired against him, and slew him, but had they peace? No, the People rose against those *Regicides*, and slew them.

Rodolph, being perswaded by the Benediction of Pope *Gregory*, rebelled against his Master the

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the *Emperor*, but losing his right hand in the Field, and with the anguish of his wound, but with a deeper wound of Conscience, miserably dyed. *Albert* slew *Adolphus* his Sovereign, and the Pope, as a reward, invests him with the Kingdom of *France*; but being justly rewarded by his own Nephew, conspiring against him, *Et in scotti gremio expiravit*, and in the bosom of a Strumpet breaths his last, and all the Complices in that Treason made like fatal ends with himself. *Macbeth* conspires (being first saluted by a Wizard with the Title of *King of Scotland*) against *Duncan* his gracious Master, and *King* of the Scots, murdering also *Banquo* his Friend, together with all (saving one) of his innocent Posterity, and having usurped the Crown, is told by a Witch, that he shall never be slain by any Person born of a Woman; yet rather than this Monster of Treason and Murder shall escape unpunished, a *Macduffe* shall be cut out of his Mothers belly, to take vengeance of such a Wretch

* From whence
proceeded the
Line of the
Stewarts unto
this very day.

But *Ne immittas pecus tuum in pratum ubi non est sepes*: I shall want time, rather than examples, to prove this truth.

In fine, We shall alwayes find, that *Regicides* had never peace, neither is it to be regarded how long they lived, but long they did not reign, besides the miseries, misfortunes in Government, together with their frightened minds perpetually haunting them, made that little time truly miserable unto them, and, like the voluptuous Widow, they were dead with distractions, as she was with pleasures, whilst they lived. And therefore

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fore me-thinks, it could not but astonish a considerable Intellect (if the God of this World had not blinded the eyes of these men) that men of Learning, of Judgement, nay of Conscience, and Religion too, as they pretend, should (however they may be unresolved in some things) hesitate in this thing, so plain to be learn'd, necessary to be known, dangerous to be undertaken, and above all, damnable to be effected, viz. the deposing and murdering of *Princes*.

And therefore, how could you think, that Vengeance, which hath been the fate of all such Offenders, should not seize you, who have shared so deep in the like Offences?

Qui dicit omnia nihil eximit: No, God's honour was so concerned, that he would not suffer these Prodigies longer to escape unpunished, lest peradventure the wicked should think God to be altogether such a one as themselves, Psal. 50. 21. But he is an upright Judge, and therefore will duly observe the execution of his own ancient Law, decreed Gen. 9. 6. viz. *whoſoever ſheddeth but his Brother's blood* (much more his King's) *by man ſhall his blood be ſhed.*

And laſtly, To your Rebellion, Sacrilege, Uſurpation, and butchering of your Prince, I might add (to fill the meaſure of your iniquities) your violating the Privileges, Rights, Freedomes, Cuſtomes, and altering the very Conſtitutions of Parliaments themſelves, the ſubverting the ancient Government, Seals, Writs, Courts, and Coin of this Kingdom, keeping Armies, and impoſing upon the People what Taxes you pleaſe, making

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king new Arts; and abrogating the fundamental Laws; and also the absolving (by a more than Papal power) all the Subjects of the Land from all their Legiance, Oaths, and Engagements (the perfect Characters of Tyranny and Usurpation) together with your notorious murthers: For what is Murther, but wilfully and unlawfully to shed the blood of ones innocent Brother? Now how many innocent Persons, from the Peer to the Peasant, from the Ephod to the Plough, for keeping Faith, and a good Conscience, in the asserting of their Allegiance to their lawful Sovereign, have you, under a pretext of Law, most unlawfully destroyed, by shedding their blood? But blood, as it is a capital Crime, so is it of a crying nature; as may be seen by God's strange discovering, and no less severe punishing of such Offenders.

witness the Catalogue of Martyrs, not long since written, of our late Sufferers.

vide, God's Revenge against Murther.

It was well observed by that excellent Chronologer Mr. Speed, That he that killeth a King, is not guilty of one, but of a four-fold murder, *viz.* *Homicide*, in killing a Man, *Parricide*, in killing his publique civil Father; *Christicide*, in killing the Anointed of the Lord; Lastly, *Deicide*, in killing, as much as in him lyeth, God himself, whose Vicegerent the King is. So I may safely say, that he, who, under a pretence of Law, shall unlawfully kill but one of his fellow (yet faithful) Subjects, commits a three-fold Murther: For first, he destroys not the Person of his innocent Brother only; but secondly, his good Name, that precious Oynment which should imbalm his memory, in the sentencing of him a *Malafactor*; and thirdly, the Law

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- Law itself, by perverting or destroying it's nature, in making it, which should be the praise of them that do well, become a terrour even to the well-doer. Besides, to this may be added, that deep wound which he gives his own Conscience, the very sting of misery.

All which being summ'd together, will amount to this undeniable truth, That you who have been guilty of such intolerable Facts, are not (as you pretend) persecuted, but justly punished. In the handling of which, I am sensible I had fail'd in nothing more (had I not the King's gracious nature (not your deserts, in indulging your pardon) to plead for me) than in not proving, that the most part of you, have not yet suffered punishments analogous to the hainousness of your offences.

But my design in offering this, is not to aggravate justice against any, nor yet to convict so, as that the conscience of any ones guilt should hurry him to despair, but rather at last to perswade him to repentance, and amendment; in which it were to be wished, he or they would be real, and not to leave their Treasons in shew only, as the Cat in the Fable did her proling nature, when she was to be Queen, for then they will, with her, quickly return to their old practice (if ever Hell favour them with an opportunity) again: Or to leave it (as some have observed, to discover the reason why *Spectraes*, or the Apparition of the terrene Souls of men, so often appear in *Cœmeteries*, and *Charnel-houses*) as Souls that goe out of their Bodies,

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with great affections to those Subjects they leave behind them; for these, even in their separation, retain a byas of affectionate longing towards them; for Life (which consisteth in the union of the Soul with the Body) is the only desirable thing with carnal Souls, and Separation, that which they most unwillingly yield unto; this causeth their unquiet Spirit (which cannot naturally lose the impression which then it had wrought on it, at the time of it's expulsion) to linger or hover about *pro tempore* (notwithstanding the impossibility of effecting their impotent desires of enjoying Life again) this dear Consort, and loving Friend. I say, to leave it thus, is not to bid a total adieu, but to take leave of it untill the next meeting; or at best, as the old decrepitate Lecher doth his effeminate wantoness, not wanting a mind, but the energie of Organs, to effect his salacious debaucheries. But rather, seeing you have been guilty of Treason, as *Amnon* was of Incest, let your hatred to it, be, as his was to *Tamar*, greater than ever your love wasto it; and in your leaving of it, be as candid as the King was gracious, and ready to forgive; and as willing to amend your pristine Faults, as he was inclined to obliterate your former Treasons.

For it you (notwithstanding these tenders of grace) shall continue so incorrigible, as still to nurse Parties and Factions, to the disturbance of the Church and State, you will find him in the end no false Prophet, that shall tell you, these things are but the beginning of your sorrows. And however the rebellious minds of some may perswade them to im-
bark

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bark again in high and treasonable attempts, thinking once more to spangle in their sometime Firmament of supposed honour: Yet let them assure themselves in the end, they'll prove but falling Stars, and then what will they do, nay say, when their success shall point them out as inglorious and miserable, as their attempts were bold and desperate? For as no weapon formed against God, so no practice against his Church, shall still prosper. Therefore let not *Avarice* and *Ambition* (the raging sins of our late times) prevail so far upon any, as again to carry them to the Pinnacle of the Temple, for the Glory of the World, for fear they tumble from it, to their eternal ruine.

But be at last perswaded to lay aside *these things*, as the sins which have (hitherto) so easily beset you, and resolve not again to fight, because you have fought, nor to contend, because ye have contended; prefer not credit to conscience, neither think it imputation, to say you were deceived; for a candid Confession, as well as a chearful Oblation, is very acceptable, both to God, and good men. I say, hate not Repentance, nor scorn the confession of your Errour, for fear your continuing in the gain-saying of *Corah* (who resisted the King and Priest at once) make your ends like fatal with his. But rather esteem the peace of the Church and State at a better rate than the satisfaction of your own lusts, or the promoting your fond Opinions. Strive not for trifles, small scruples, meer circumstances, nay the very umbrances of things, in which the Soul or Spirit is not at all concern-

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ed; for Religion consists not in meats, and in drinks, in these outsides, but in spirit, and in truth.

Now for Fundamentals (which are, as it were, the very Soul of Religion) in them, I say, what Errour can you justly charge the Church of England with? She hath the Word of God truly preached, the Sacraments faithfully administered, and all her Articles so consonant with Scripture, that it hath, and still doth stop the mouths of all gain-sayers. And indeed, for her Discipline, and Government by Bishops, &c. together with her Ceremonies, they are so agreeable to Scripture, Decency, and Order, that we need not sue forth a Writ, *Ad melius inquirendum*, it be-

Vide Hooker,
Hammond,
Taylor, Gau-
den, &c.

ing already both learnedly and piously done to our hands, and clearly proved, that these are all Orthodox, not Popish, as some have most maliciously scandalized them with. For instance, Let us consult her very Ornaments or Formalities, so much envied and bogled against, and we shall find, that even some of the holy Martyrs in *Queen Maries* dayes, as *Arch-bishop Cranmer*, that he preached in his Gown and Tipper; and also the reverend *Bishop Ridley* went to the Stake with his square-Cap and Tipper; now had these been Popish, or if Popish to the dishonour of God, surely they would never have wrapp'd the Temples of the Holy Ghost in such menstruous shrouds, or have given them the honour of their Funerals, for which the richest Ephod, and purest Sindon, at such a time had been too coarse a dress or wearing.

Acts and Monuments, fol. 1661.

And for the Cross in Baptism (above all condemned,

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condemned, and branded with a thousand As, Character Popish Epitaphs) it will be found, upon a survey of Antichrist, due survey, to be so far from Popery, that it Mark of the was before the Pope himself, that is, as the Beast, &c. Pope is at this day, for Rome was famous for her Faith Rom. 4. and doubtless her Bishops have been most eminent for their integrity of Life; and as they were for Order the first, so were they for Doctrine the soundest, though they are now fallen from their first Love, and we have many things against them, namely and particularly (with the *Cromwellians*) the Murther of Kings. But to the matter, for this Ceremony of the Cross, it was used in St. Ambrose's time, who saith, *Sacramentum perficitur signo Crucis.* Likewise *Chrysostome*, who also lived before the Pope's time (as he now is) saith, *Baptisma per Crucem datur.* And St. *Augustine* also affirmeth; *Quod est signum Crucis nisi adhibeatur frontibus credentium sive ipsi Aquæ qua Regenerantur, nihil rectè perficitur.* So that by opposing and exclaiming against this Ceremony as Popish, what do the Opposers of it, but in the effect honour the Pope, in making him of a more antient House, than the best Heralds of the Church allow him.

Amb. de Sac.
lib. 21.

But the truth of these, and all other her Ceremonies, as they have been else-where discoursed, so they have been by her most Seraphick Doctors sufficiently demonstrated; and therefore, as the thing in it self is needless to undertake, so for me to attempt any thing in this kind, were at once to put my self upon the very Rocks of Censure, and Pinnacles of Presumption; but what I have here

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*The best I am
capable of; is
to pray and suf-
fer, not to act
in this kind for
her.*

mentioned (my Conscience bears me witness) was not from any vain-glorious or ambitious thought, of adding any thing to her defence, for my Education and Time dare not lay claim to such undertakings; and where such transcendent, and no less happy Pens, have engaged already, my own insufficiencies are enough to chide away such insolencies: So that what I have here hinted in this kind, is merely from a principle of love, to shew my gratitude, together with my assent, and humble obedience to the Doctrine, Orders, and Ceremonies of the Church of *England*: Concerning the latter of which, I shall only add, what my thoughts have been, ever since I was capable of thinking on them, *viz.* That the Church being commissioned, nay commanded to do all things decently, and in order, hath therefore, in obedience to, and out of her great wisdom and piety, never suffered things of weight to pass unregarded, without some religious Form, and visible significant Solemnity, when being constituted, as an object to the eye, the most quick, livelyest, and apprehensive Sense, it may beget in the beholder a due regard, and devout reverence of that which it so beholds, and sees put apart and sequestered from things popular and common. For, as was well observ'd, *In rebus divinis etiam ordo & tempestiva rerum series, decora est*: In Divine Affairs, the very order, and seasonable composure of things, adds very much to it's comeliness and lustre.

Wherefore I am bold again to inculcate, nay beg, that none (for small things, as ours are at present, *viz.* things in themselves indifferent)

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indifferent) contend still to the breach of Peace. And that they are but things indifferent, *T. C.* long since confessed, when he named them but *Mint* and *Cummin*. And is it not sad, that such mean things should cause such storms; nay, that such strivings, even unto blood, should be for such *Mint* and *Cummin*, which are nothing, being put in competition with the weighty things of the Law? It is very sad indeed, to hear so much blood to have been shed for such trifles; and which is sadder, *viz.* the perverseness of some spirits unto this day, still longing again for beating of Drums, neighing of Horses, sounding of Trumpers, and roaring of Canons, being so brutish, as earnestly to desire these things once again to be heard in our streets, waiting for no better sight (the worst of spectacles to a pious mind) than to behold a Field, where the dead Carcasses of their Christian Brethren, Subjects of the same King, and Country-men, to swim and welter in their own blood, and all (as they pretend) for this *Mint* and *Cummin*. Such Monsters, as in this our time of Peace, put on (as sometime the Athenians, when they went to conclude a Peace) mourning habits for our Prosperity; being not ashamed to say, *They had rather live under the Turk, than conform to the Ceremonies and Government established*: Preferring the Grand Impostour Mahomet before the true Spouse of Christ, *viz.* the Church of England.

Wherefore, seeing these are not the words of Charity or Religion, do at last lay aside this peevish singularity, and learn the Apostle's rule, to submit to all Ordinances of men, and that

A man well known by his Alphabet.

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* *woe be to him
that offends a
little one.*

that for Conscience sake; as things indifferent in themselves, though necessary now; in that they are lawfully commanded. To which may be added, that we strive no longer, 1. Because good men (at this) are grieved; 2. Weak men are offended *; and 3. Because wicked men become triumphant; And above all, seeing there is but one God, one Lord Jesus Christ, one Faith, one Baptism, &c. Let us lay aside our Contentions, that so we may be united in Charity; And as Christ and God are one in Nature, and Christ and Man are one in Person, so let us be one in Love, that so we may be one in Christ, and that we may no longer hear that seditious clamour echoing from us, *I am of Paul; I am of Apollo; and I am of Cephas*; For as Christ is not divided, so were not these crucified for us; but let us rather (as is our bounden duty) *keep the unity of the Spirit in the bond of Peace*; and not sacrifice this darling blessing again to peevish scruples.

* *According to
the vulgar
Latine.*

For Peace, it's such a happiness, that it's very Name is sweet; *Dulce nomen Pacis*; saith the Orator: And this Word, like Gold, if well beaten out, would cover the World with happiness. *Peace!* it's no less than the habitation of God, for his abode is in *Salem*, * *In Pace factus est locus ejus*, or his dwelling place is in Peace; And the heavenly Angels, and blessed Souls, dwell in the *New Jerusalem*, viz. the Vision of Peace. At the birth of Christ, the Angels proclaimed Peace; *Pax hominibus*; and the end of his Incarnation, or coming into the World, was to make Peace; and that the best and greatest Peace, viz. the smoothing of his Father's brow, in making reconciliation

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conciliation 'twixt an angry God and sinful men: And all his life-time he both preached and practiced Peace, in which Sermons he bestowed that rich Epithet of *Blessed* upon those that endeavoured it, *Beati Pacifici*, *Blessed are the Peace-makers*, because such acts entitle them *the Children of God*: And lastly, at his death he bequeathed it by Will and Testament, *Pacem meam relinquo vobis*, *My Peace I leave with you, my Peace I give unto you, &c.* 'Tis our Child's portion, and a badge of our profession, for by this we are known to be Christ's Disciples, if we live peaceably, and love one another: And after his Resurrection, when he appeared unto the twelve, he wisheth it unto them, *Pax vobis*, according to the *Hebrew* custom, who when they wished all happiness to any, they couched their expression under this one word *Peace*. For as the Sun to the liquid Air, as a Calm to the Sea, as a gentle Silence to the tender Fruits of the Earth, and as the Dew of *Hermox* to the lower Valleys, so is Peace to the Life of Man.

Matth. 5. 9.

The Kingly Prophet seems to want words to express the happiness of Peace, as appears by that note of admiration used in that pathetical expression of his, *Psalm. 133. Ecce quam bonum & jucundum!* Behold how good and pleasant a thing it is for Brethren to dwell together in Peace and unity! Which afterwards he endeavours analogically to point out by the precious Ointment pour'd upon the head of *Aaron*, and by the Dew of *Hermox* descending upon the Mountains of *Zion*, where God commanded his blessing, even life for evermore. And God, by the Apostle, commands us to live peaceably with

Being turned into Meeter, it is rendred by an Interjection Admirandi, O how happy a thing it is, &c.

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How beautiful are the feet of them that preach the glad tidings of Peace?

Though this may be meant of Peace eternal, yet it doth not exclude Peace temporal, for the major always includes the minor.

with all men, as much as in us lyeth; nay, to follow Peace, if it flee from us, as, *Seek Peace, and follow after it, &c.* Because *without it, and holiness, no man shall see God,* Heb. 10. 12. And he hath promised to give no less than the desires of all mens hearts, viz. *Prosperity*, to them that pray for, endeavour after, and love the Peace of *Jerusalem*.

Divines observe the Word *Religion* to be derived à *religando*, from knitting, or uniting; which intimates, that Christians, and religious Persons, should be free from, and void of Schismes and Strivings.

And now as God commands Peace, so the King enjoynes it also, and that strictly too, as is manifest by the punishments to be inflicted upon the breakers of it; Now they that *will not do the Law of God, and the King, must have judgement without delay, &c.* Ezra 7. 26.

The *Suevians* esteemed Peace at that rate, that if in a Fray the word were but once named, and though it were but by a Child, yet he dyed that durst presume to strike one blow afterwards.

Contraria juxta se posita magis elucescunt, is the old Rule, *That contraries are the best commentaries one upon the other*: So the blessing of Peace is best known by the jars and discords of a discontented life; and, as was elegantly observed, that *the roaring of the Cannon, and beating of Drum*, is the best Rhetorick to persuade Peace, because there is no true pleasure in War and Contention. *For the Divisions of * Ruben there was grief of heart.* As the Moth eats the Garment, as Rust corrodes the Iron, and as the Worm gnaws the stately Cedar,

* *And is there no remorse for these of Englands?*

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dar ; so Contention (that Gangrene of the The Grecians Soul) eats and devours the chearfulness of *had the Statue* it. For as with Peace all things live and of Peace hold-flourish , so by War and Contention they dye *ing Pluro the* and wither, because War is no other than the *God of Riches,* very Passport unto death and destruction, *and the Ro-*

And indeed , what shall ruine the World , *mans bad the* but the wrath of God's Creatures enraged a- *Image of Peace* gainst his Enemies? And whence sprang the *holding a Cor-* infirmities of the body , and death of man , *nu copia i* but from rebellions , strivings , and contenti- *ber hand,* ons of the Body with the Soul? For when *Adam* had rebelliously disobeyed the royal mandate of Heaven , he was penanced with death, as the just reward of that transgression; and this his punishment shall be effected by contention and rebellion too: For he that but now rebelled against his God , shall suddenly feel the effects of it in himself. For as long as his mind was subject unto God , the inferiour powers of the Soul were obedient unto Reason, and the Body unto the Soul : But he no sooner rebels against God , and kicks against his Maker , but he presently finds contention raging within him; For now these inferiour powers will be no longer totally subject unto * *According to* Reason, but the rebellious pride of the carnal *the Schools,* appetite is such , that the Body ceaseth to be *which disobe-* any longer wholly subject to the Soul; up- *dience was at* on which strivings and contention , Death, *first occasion-* with his pale band of diseases , enters ; For *ed, or is the* Death , and all corporeal infirmities, are but *punishment of* the immediate effects of the disobedience of *the rebellion of* the Body to the Soul , because * the incolu- *the carnal ap-* mity and life of the Body consists in it's sub- *petite against* jection to the Soul , *Sicut perfectibile sue per-* the spirit, *fection;*

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Deus solus est *fissioni*; For though the body of *Adam* were **immutabilis** *morti obnoxium*, or lyable to death, yet it per se & natu- was not *mortuum*, to dye, if he had not sin-
ra. Aug. de ned, but by a glorious change (as Divines
vera Relig. observe) without death, it had been trans-
c. 13. flared by God into a blessed state of immor-
 tality,

Nay indeed, by Contention and Rebellion the very Angels of Light themselves were headlonged from their heavenly Habitations, into that Pit of endless, caseless, and irremediable torments; it was this that gave *Lucifer* his diabolical formality, and Hell it's actuality; for the *Devil* was originally created an *Angel of Light*, and had his abode in a Region of brightness equivalent to his *Hierarchy*, untill Rebellion and Ambition put him upon this Pinnacle, as to choose no less than to be an absolute Nature in himself, by which he became viler than the vilest of all God's Creatures, the manner of which precipitation (according to the *Teutonic Philosophy*) is thus described: But as a Philosopher being to treat the manner of the Creation of the visible World, and first matter, premiseth, by way of Apology, that it was not his design positively to determine of that which was created in the dark, because it could never be fully by man's invention brought forth into light, yet being obliged to speak something of it, he craves pardon may be allowed him (as is now desired in this relation) in dark and obtruse Doctrines, if he hits only that which carrieth a likelihood or probability, though it be but attended with demonstrative certainty. In fine, Before the Creation of particular Beings,

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ings, there was two Universals originally eternal, viz. God, and the Abyss, or space infinite, in every imaginable point of which dwelt the whole Deity; and though this be not God, by reason of it's divisibility, yet it partakes (next unto God) most highly of the reality of Being, challenging all the denominations of quantity and dimension; agreeable to the *Peripateticks*, *Materia prima*; which they affirm, *nec quid, nec quale, nec quantum*, that is, having nothing of these, in a definitive essence, or circumscribed figure, but interminately all of them: Or, if you will, actually nothing, potentially all things; Which immensurable space, is again endowed with four Properties, An inclination to corporality or force constringing; 2. A virtue impetuously resisting this coagulation; 3. From the joynt conflict of both ariseth a corroding spirit, gnawing the very bowells of this first matter; 4. A conflagration, or dark pitchy fire. In which Abyss, that part from whence the Eternal Deity shall withdraw himself, as it were retiring within his one Centre, may be truly named Hell, which notwithstanding before the fall of Lucifer never discovered it self in it's actuality, being, as it were (by reason of the benign effluence, flowing from all Eternity, from the Centre of the Omnipotent Deity) altogether becalmed, and so instead of a hellish nature, did greatly farther the manifestation of the eternal Godhead.

All which Properties are discoverable in the consist of Metalls with corrosive waters, as in the dissolution of Iron with Oyl of Vitriol, & contra, for the work is the same.

And now from these benign influences still irradiating from the Divine Nature, and friendly wrestling (like amorous strivings, causing

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* Or Spirit of
wisdom.

causing no contention, but rather increasing love) with these Properties of the *Abyss*, arileth a *Majestatick* * *Light*, replenting this infinite space, from which two Principles, viz. this *Light*, and the eternal *Abyss*, it pleased the high and mighty Creator (after infinite Revolutions of Eternity) to create the Angelical World, distinguishing it into Regions, and inhabiting them with Angels of different *Hierarchies*; the middle, and most illuminate (but now our World) was the Habitation ordained for *Lucifer*, and his Angels; who, with these his *Legions*, desiring to appropriate the beauty of no less than all the other *Hierarchies*, and also presuming to aspire beyond the limits of the whole Creation, and to erect themselves a Throne, and that in so high a degree, that they might subject God, and all their fellow Creatures, even to their Footstool; then this Spirit of wisdom, whose sweet rayes had before tempered the sharp corrosions implanted in the *Abyss*, now suffers them to bud forth, and floutish, even to the highest degree of activity; with whose dark and fitchy fumes, these proud Spirits being intoxicated, fell then, and still fall into this irrecoverable condition of endless, caseless, and remediless torments; for from this shaking off of his Allegiance, together with his ambitious desire of appropriating the absolute nature of the *Deity*, and covetous inclination of the beauty and glory of his fellow Creatures, arose the contractive or co-agulative power of the *Abyss*, or, if you will, upon God's withdrawing his Divine Influence from thence (by reason of *Lucifer's* pride

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pride, rebelliously contemning the milk of this Divine Breast, and expecting sustenance from an inferiour Nurse) these Properties exert their natural vigorousness: As 1. From the eager desire to assume the Nature of God, and beauty of their glorious Fellows, the Property of contraction and coagulation ariseth. 2. From the scorn of confinement within their created spheres, or from their ambitious attempts to make themselves equivalent with the infinite and immense Creator himself, God blessed for evermore, the Property of violently resisting coagulation or confinement appears. 3. When these ambitious Exhalations received a Check from those bounds which God determined to all created Beings, then springs the third Property, or envious spirit of anguish, gnawing the very bowels of it's own being. And lastly, From this issued forth these rancid fumes, and smothering heat of this darksome fire, whose proud force repleated this whole Region with ignited flames, and sulphurous tempests, of darksome smok, and thick vapour. From whence we see, that the original of Hell. *Together with* fire, and the Devil himself too, sprang from *Covetousness, Ambition, Contention, and Rebellion; which* wrath, and wickednesses occasioned the *Spirit of God* it felt *Envy.* to withdraw to it's own Centre; and also the *Wisdomes* sweet Light (formerly becalming the raging Deep) to retire from these Apostate Souls, leaving them (as unhappy Branches fallen from communion with the Divine Stock) to continue in that eternal fire which themselves had kindled.

But if any shall be so sceptical as to question the *quo modo fit*, yet I presume there will

E

be

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C. 14. V. 14.
Though some
take it to be
meant of the
King of Baby-
lon, yet it is
applied usually
to Satan.

2 Pet. 2. 2.

Jude 6.

be none so atheistical as to dispute the *quod sit*, because he that doth but allow the Scripture, is *ipso facto* obliged to acknowledge the truth of this matter. For the Prophet *Isaiah* speaking of Satan, saith, *I will ascend above the height of the Clouds, and I will be like the most high*, intimating his ambition and rebellious inclination to shake off his allegiance, and to abandon that goodness by which he was to be established, for which (according to St. Peter) he was cast down to Hell, & delivered into chains of darkness: For having a possibility of standing or falling, the one from God, the other from himself (*Immutabiliter bonum esse Dei proprium est*) and keeping not his first estate, for as St. Iohn sayeth, *non perstitit in veritate, he abode not in the truth*, John 8. 44. he was (as our Saviour affirm'd) *like lightning cast down from Heaven*, Luke 10. 18.

But enough (if not too much) of this obscure Doctrine; and therefore we return where we left, *viz.* to Peace, which, if no other arguments could persuade, yet is it therefore to be preferred, because God is the Author of it; and the Lover of Concord; 'Tis he that maketh of two, one, and turneth Division into Union. And for the same reason Contention is to be abhorred, not only because it made the Devil a Devil, but also because he is still the Cause and Promoter of it; for 'tis he that of one makes two, and changeth Union into Division, and of all parts of Speech, hates the Copulative. In brief, he that is not a Friend to Peace, is an Enemy to God himself, whose dwelling is in rest.

War and Contention are in themselves so
barbarous,

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• barbarous, that there would not be the least spark of goodness in them, were it not for the end, and indeed there is no other end in it that is good, but Peace; For Peace must then be desired, when War undertaken may be warranted; because that War which doth not design Peace, as it's *Finis*, is but a butchering and murdering of men; neither is there any end that is good, but that which aims at Truth, which that we have, let the God of Peace, and Truth, bear record. And therefore Peace being thus obtained, he that shall presume to fight afterwards (let the pretence be what it will) is a murderer; but if Truth be gained too, the best end of Peace (as now it is) he that contends farther is a Devil, for he strives not for Peace, and Truth, but for blood and falsehood.

Lastly; I might also prove the excellency and desirableness of Peace, in that God commends it as sacred, by his exemplary resting upon the seventh day, together with these *novae quietis*, or letters of rest (which are also observed in his own name) naturally imprinted upon the whole series of created beings: for if we survey the particulars of this stately fabrick, we shall find the Image of Peace impressed, as the conservatory principle of their natures, stamped at first by the Divine Creator, when (out of that confused *Chaos* of the Poets, but by others the true adumbration of the Topsturvie Regiment of Rebellious *Lucifer*) it pleased this eternal Parent, or radical Principle of all things (being not willing that so large a space should be eternally bereft of his most gracious influence, or his bounty any longer fru-

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strated from communicating happiness to so many millions of Creatures as might act upon this Stage) to effect this new Creation ; for when by his all-powerfull Word , he applied himself to the appeasing of these hellish tumults , and by his Divine Chymistry creating this sensible World out of so great disorder and confusion ; he effects it with so much Symmetrie and proportion , that nature seems to lose it self, in the harmony of such a being. And as the crown, or perfection of all, doth so indelibly imprint Peace and Unity in it , (as the Artificer wrought his name so cunningly in the Buckler of *Minerva* , that it could not be pick'd out without the dissolution of the whole Artifice) that to project or attempt the extirpation of these from the Universe, were to endeavour no less than the reduction of this stately Engine into it's original Chaos of hellish confusion.

And if we mount our thoughts to the consideration of that lightsom Spirit of the Divine Creators applying himself to the large surface of this disordered heap, and encompassing this *Tobu* and *Bobu* , or dark, formless, and indigested mass (separating the heterogeneous parts, *viz.* depressing the thicker darkness, and exalting the more thin and spiritual substance) and immediately fringing it with a border of Light , and reserving this Imperial Heaven, as an unquenchable Oyl, to burn perpetually before the Throne of his Divine Majesty ; (which exalted Light, and subjected Darkness, being the birth of the first day) and, as it were, delighted with the Light already created , again applying this Spirit to the nether Darkness, or
misshaped

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misshaped mass (as yet shut up within this Imperial brightness) and sinking down the yet more grosser parts towards the Centre, and as suddenly illuminating the rest, for the ethereal Heaven, enriching the superiour region thereof with these starry Torches, and also inhabiting the inferiour with the seven wandering Stars (which was the work of the second day, and had no blessing, because then (as is observed) was the first breach of Unity, which number, by the *Pythagorians*, was branded with Infamy, *Numerus binarius infamis est, quia primus ausus est discedere ab unitate*, in regard it was the first that durst depart from Unity) as so many exact Rulers to govern by their light, motion, and influence, this inferiour World, we shall find the whole Systeme endowed with such clearing light, orderly motion, and friendly aspect (rejecting the rapid and tottering motions with the Epicycles, or supposed wheel-works (the jarring Principles of *Ptolemaeus*) and without prejudice imbibing that rational Doctrine of the Sun for the Centre of motion, so plainly exhibited by that famous (though unfortunate) *Galileus*) as if harmonious Unity, and loving Friendship. (next to the Glory of the Creator) had been the grand conspiracy of Nature in the framing and disposing of these glorious Creatures.

From whence, if we drop our thoughts, to take a view of this inferiour World, we shall, upon enquiry, find, the Elements not only to mix lovingly, but to dwell together peaceably; and things of the same tribe (from an innate Principle of Union) most zealously to hug and embrace each other, contrary to the

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fond opinionate War among them (by some)
so much contended for.

For (as is observed by experimental (viz. the best) Philosophy) all actions of nature springing *ex toto ordine substantiæ*, do conspire either to multiply the *species*, or (by nutrition and augmentation) to preserve the individual. And all the motions of natural Agents towards their patients results from no other principle, than a certain appetite or inclination to Union, and mutual enjoyment of each other; and for the seeming contrariety discoverable amongst some things, it proceeds so far from a real spirit of furious enmity, that it truly discovers the very ardency of their Zeal to be espoused and married together.

*As Oyl of Vi-
triol, and Tar-
tar, and Pey-
sons, are such,
not per se, but
per accidens.*

The Philosopher affirms, where there is not a Symbolical quality between the Agent and Patient, there is no *casus* (if any) transmutation; because they wanting that affectionate sympathy, are dull and supine towards each other; which quality is understood by the *commissio* to be merely the similitude of substance, or analogical signature in bodies, by figure determinated; and proportional porosities in things elementary and indefinitely circumscribed; Which *proprietas substantiæ* being wanting, and diversity of pores, and different disposition of atoms present in bodies natural, it wholly stifles in them the very inclination or desire towards action; and consequently the whole series of natural motion is more intense or remits, according to the near acquaintance, or more distant relation (in these things) natural bodies have to each other.

*As water and
Salt, being of
the same tribe,
will mutually
embrace each
other: So wa-
ter and Oyl,
being of ano-
ther House,
hate to be in-
corporated and
mixt together.*

And common Experience it self witnesseth
thus

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• thus much, that the very Elements (these imaginary warring Principles) will forget their natural stations, and innate properties, and to avoid Vacuum, will mutually pass into the room of one another. Though indeed it be a rule in Physick, *scil. Contraria contrariis sanantur* (upon which the Therapeutick part of Medicine so much depends, deducting it's *methodus medendi* from this first and general Principle) yet doth it not at all destroy this *ὁμοιοπία τῆς φύσεως*, or Peace and Harmony which is in Nature. For though the *Indicans, Disease*, and the *Indicatum*, are by the Dogmatick *Remedy*, Physician (so distinguished from the Emperick, in that he manageth the Cure of Diseases by the Method of Indication) call'd *Contrary*, yet this Word *Contrariety* among them, especially the *Galenists*, which contend most for this Axiom (the *Chymists* affirming the contrary, *scil. Similia similibus curantur*) is understood in a larger signification than with the Philosopher. For if all Diseases were cured by their Contraries, that is, strictly and formally such, how could these following Aphorismes (which both Reason and Experience allow as undoubted truths) be by them adhered to, in the method of curing? *Scil. Vomitus vomitum curat. Fluxus alvi, tollitur alvi fluxu. Tetanus aque frigide effusione curatur, &c.* which are truths *de facto*.

For a proper purging Medicine being exhibited, as Rhubarb in a Cholerick *Diarrhea*, cures that Distemper, which is not perform'd *per se* (i. e.) *per propriam & insulam vim*, &c. As that the Rhubarb should have an essential Contrariety, or proper enmity, either to the Disease or Cause of it, but merely accidentally,

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viz. upon the account of harmony, which is between the *Pharmacum*, and the Humour, the immediate cause of the Distemper. For there being a great affinity (*ratione signaturæ*) betwixt the Rhubarb, and the Cholerick Humour, by reason of which, upon the reception of the Medicine, the Cholerick particles forsake their places, and as it were, by a Magnetick influence (though some will have it by fermentation, others by attraction) or natural incitation unto contiguity, by a syndrome and concurrence of each to the other, *Nec humor biliosus trahit propriè Rhabarbarum, nec Rhabarbarum ad se humorem biliosum, sed ambo pari conatu ad invicem conflunt*: From which coalition, when an union (by this natural propensity) is obtained, Nature is now more strongly irritated, upon which she rouseth her self to expulsion, and at once ejects the Medicine and Cause of the Disease together.

Again: A *Tetanus*, though in it self a cold Disease, yet is it cur'd by the effusion of cold Water; For by the external refrigeration of the parts, the pores being shut up, the innate heat is increased, by which it's rendred more capable of dissipating the peccant matter. And so the Contrariety in the Administration, or rather that the Medicament hath to the Disease, is not *formaliter*, but *efficitè*. In like manner, the incision Knife hath an effective Contrariety to a Disease, *in numero*, &c. in that it takes off what is redundant, though it have no such thing formally, for the Disease, and the Knife, are found in different Predicaments, the one being in *Categoria Substantiæ*, the other *Categoria Qualitatis* & in *prima illius specie collocatur*.

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lotatur. For we are not to esteem the supernumerary part, for the Disease so properly, as for the Cause of it. As the Stone in the Bladder, when *Gal.* names it a Disease, it must be understood *per metonymiam*, rhetorically, not logically, *viz.* the Cause for the Effect. For a Disease, as it is a preternatural disposition, so it hurts the actions of the body, or at least, those of the part where it is: But a Stone may, and hath been in the Bladder, without any sensible lassion of that part. And when it doth by accident bob into the neck of it, it is not so truly a Disease, as the Cause of one. For all Diseases, as was said before, *formaliter*, are placed in the Predicament of Quality; though *fundamentaliter*, may be reduced to others, as to their immediate causes, which are found under other Predicaments; but this proves nothing here, since *ex forma sumitur ratio Categorie.*

In fine, We shall conclude this with a learned Author (but strong defender of this Axiom) *Contrariety*, saith he. *non solum secundum formam sed etiam secundum effectum & operationem spectari*, &c. For whatsoever removes a preternatural affect, or induceth a contrary effect, however it doth it, is named a *Contrariety*. And so this Rule or Axiom being understood to comprehend an accidental or effective, rather than an essential or formal War or Contrariety, doth no way invalidate our formerly (in the whole Series of Nature) defended harmony.

But to leave this digression: In brief, As the harmonious assent of sublunary things amongst themselves is admirable, so the reciprocal friendship of the ethereal Heavens with the elementary

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elementary Regions, are no less wonderful; for in the whole organical frame of Nature, there is such an amicable mixture, by the mediation of the universal Spirit, that the superiour are so intermixt with the inferiour; and again, the inferiour so interchangeably and inconfusedly joyned with the superiour, that the extremities of the whole Machina, by this secret bond or insensible Medium, have a fast coherence, and friendly concatenation between themselves, and all things in it, designing only to gratifie their supreme Ruler, and benefit each other; which harmony was excellently expressed in that golden sentence of *Hermes*, *Quod est superius, est sicut inferius*. And as life is maintained below by influences from above, so things below make a grateful retribution to the conservation of this above. For as Vegetables and Animals are (*pro tempore*) vivified from the heavenly influences above, so (according to *Scrodeus*) being once dead, and reduced to their first Principles, exhibit a nourishment again to these heavenly bodies; Nature ordering and disposing all things to be carried about in a most uniform circulation.

For things subject to corruption, being once actually deprived of life, pass (after a fit digestion in the inferiour Globe, or Stomach of the *Microcosmus*, where the more mature, or nutritive parts, suffering a separation from the grosser) into the airy Region, as into the *Mesenterica vena*, or *vena lactea* of the World, where being subjected to a farther concoction (and the yet more impure, or aqueous particles being separated, return to snow and rain, and the more viscous to other clammy meteors) the

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the now depurated is from thence transmitted to the Orb of the Moon, or Liver of the greater World, undergoing a second concoction, and the grosser being again separated, as excrementitious, are expelled into the *vesica biliaris*, placed in this Liver of the *Macrocosmus*, and as the potent parts are discharged (as it were by the Urinary) into the Sea, the urinary Bladder designed for that purpose, but the purer or more alimentary are again from this Lunary Region conveyed to the sphere of the Sun, as the *officina vitalis*, responding to the heart in man, where it's again rectified by a third elaboration, and being endowed with a lucid virtue, or vital faculty (and previously disposed to be assimilated by the several parts of the Universe) is from thence, as by a pulsifick virtue, distributed to the extremities thereof, exhibiting to every part something adequate for the conservation of it. But the *Reliquum* bending downwards, is communicated to the inferior Globe, where it doth not only nourish, but being impregnated with aërial influences, conveys these *λόγους σπερματικούς*, or seminal reasons of particular things, which being assisted by the plastick virtue, or productive faculty of this terrene Globe (with which, by a Divine Benediction, it is plentifully stored) they are exerted, or manifested into act.

To this may be added, That the Harmony and Unity of the sensible World is also manifest, if we contemplate, 1. it's number, *scil.* that it is but one, 2. it's figure, *viz.* that it is spherical; for as the *Geometricians* observe a circle to be not only the most capacious, but also the

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Arist. 1. de
Cœlo c. 2. 8.
Phy. c. 4.

* who, though a
most excellent
Philosopher,
yet not to be
thought infal-
lible.

the most uniform of all figures. Now a sphere^{es} according to *Euclid*, is but the conversion of a semi-circle, roled about upon the diameter of a like circle, until the extremities meet, and consequently creates the sphere, the most regular and uniform of all bodies, as the Circle is amongst superficial figures. Lastly, It's circular motion (together with these things that are in it) which is proper or natural, both to it, and them. And although the *Peripatericks* constitute a division of Motion, viz. *motus simplex & compositus*, and again subdivide the simple into *rectus & circularis*, appropriating the circular to the Heavens only, defining it to be a motion, *qui perpetuo æqualem à centro distantiam retinet, quo motu Cœlum circumvolvitur, eiq; maximè est naturalis*: And adding the *rectus* to be a motion, *qui vel in sublime à medio, vel deorsum & ad medium tendit*; and proper to the Elements, and elementary things only; making again the *compositus* to be compounded of the right and circular, and peculiar to Mixt bodies only; yet we may not say, *cicūm*, sed *non probatum est*, for that were at least to render us heretodox, if not a blasphemer of * *Aristotle*: But since out of the Schools there is no penance for questioning dogmatical Philosophy, I shall add, that he who shall consult that Great Philosopher and Mathematician *Galileus* in his Book *de Motu*, and *Systema Cosmicum*, shall see (in my poor judgement) these distinctions and divisions of Motion, not only shaken, but totally overthrown. And that the Circular motion only is natural, and *per se* unto all sublunary things, whe her simple or compound, and that the other of *rectus & compositus*

sermoyus

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us are meer *Chimeras*, having not the least *vestigium* or footsteps in the nature of things.

And now is it more strange than lamentable (when the brute creatures do as it were study Peace and Unity) that man the *Architectonique* or Matter-piece of all Gods workmanship, should contrive and practice the contrary; and which is most strange, that Christians who should be led by the Spirit, &c. should now be sent to the meanest Creatures to learn their lessons of Peace and Unity; as sometime the ungratefull *Israelites* were to the Stork and Crane, to do their duty, I say it is most highly to be deplored, that Man, this Miracle of Nature, enriched with outward transcendencies, indued with inward faculties, blessed with an immortal Soul, and honoured with a Body composed of so much Symmetrie, as if the Divine Creator had made it his business to study, before he formed such a piece of Harmony: For as the curious searchers into Nature have observed, that not only the sweet mixture of the Elements are found in him, temper'd to the exactest degree; But that all numbers, weights, and measures are found in, and have their original from him only; as from his joynts were all numbers and measures found, and from them were all proportions gathered or invented; likewise from his Body, Temples, Palaces, and the richest Edifices were at first pattern'd; In fine, there is no member in him, which hath not correspondency with some Star, Sign, Intelligence, Divine name; nay, and which is most admirable, some semblance of the very *Archetype* or God his Maker; which consideration made the Author
of

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of *Religio medici* vehemently to suspect the Symmetrie of these which so eagerly declaim and exclaim against the *Musick* of the Church; for saith he, such as are harmonically composed, cannot but delight in Harmony, which is but an *Hieroglyphical* or shadowed lesson of the whole World, and Creatures of God himself: Yet notwithstanding these (together with Gods commands, and the ties in relation, by the bond of natural affection to Peace and Unity) are there not some, nay too too many, who have, and still do so far indulge their natural appetites, to no less than the defacing of that *Synteresis* or conservator of common principles, and sunk so far below their species, (being of that *Florentine* temper, which thought it once a crime, but to name Peace) that they esteem it their *utrum necessarium*, or grand design on this Stage of the World, to act the parts of malice and contention, and that indeed for things not worth a passion? And although the foundations of Religion are already established, and the principles of Salvation by both parties subscribed, yet (as the said Doctor well observed) how eager do they fight and contend, and as Grammarians hack and hew for the Genitive Case in *Jupiter*: so do these men cut and slash for meer shadows, and as they spare not to break their own Pates (in that *Si foret in terris videret* Democritus) to save the head of *Priscian*; so do not these restless spirits stick, to break the Peace of the Church, to preserve their faction: contrary to that Golden rule, left by the Apostles, obliging us to live peaceably with all men.

But

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* But it is now time to leave this, and come to the fourth, viz. That Sanctity and Religion are inconsistent with Schism and Rebellion.

And now, notwithstanding it hath pleased the Divine Providence (after so much War and misery) to bless us with this happiness, that Mercy and Truth are met together, and Righteousness and Peace have kissed each other; yet how many are there amongst us at this present day (not regarding this gracious dispensation, but longing for the Flesh-pots of Egypt, and like the Idolatrous Jews, think it was better with them, when they baked Cakes to the Queen of Heaven, or sacrificed with the Priests of the late Jeroboam) continue still to be contentious, courting all opportunities again to imbrue their Country in blood and misery; and that too under the specious pretence of Religion and Sanctity, which are things in themselves so inconsistent, that like the Logicians *Contradictio in terminis*, the very mentioning of the one, clearly destroys the other?

For though these pretend to holiness, yet so long as they are Enemies to Peace (without which conjunctively a man cannot see God) Heb. 10. 12. to be religious, and yet continue to be rebellious; to sanctity, and still maintain Factions, to no less than the disturbance of the Church and State; And though, by these disguises, they may seem the only Metaphysical, and refined ones, in the opinion of some fondlings, because they seem freed from the common vices of others, or depurated from the more gross & rude debaucheries of the vulgar, and like Pharisees, account all (which are without the pale of their rigid

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rigid persuasion) for Publicans and Sinners; Yet so long as these remain (notwithstanding God's miraculous appearance in disowning them, and as wonderfully owning the King, and his Interest) incorrigible in their former opinions, hugging their old Principles of Faction and Rebellion, let them profess what they will, there is no sober or judicious Christian, can or will judge them other, than meer Gipsies, varnish without, but vermine within, or spiritual Hermaphrodites, made up of the words of the best of Saints, and the deeds of the worst of Sinners; such (as the Apostle saith) having the external form of godliness, but in the effect, deny the internal power thereof.

But a man's Faith is known by his Works; *Noscitur ex sociis, qui non cognoscitur ex se.* Therefore, though these outside pretences may gull the vulgar, yet they cannot cheat the judicious; and though they may abuse the honest Tradesman, yet they cannot deceive the discerning Scholar. For, as they know, men do not gather Grapes from Thorns, or Figs from Thistles; so they know a Wolf is a Wolf, though wrapp'd in a Sheeps skin; for though the external garb may disguise, yet it cannot transmute the internal form, that being (according to the Philosopher) ἀλόγος ἡ φύσις, and remains unalterable untill the Creature cease to have a being.

Arist. 1. Phy.
c. 7. 69.

So there is not a greater contradiction in the World (and such, Divines say, do as it were baffle Omnipotency it self to reconcile) than to affirm such men to be truly religious, some of whose Principles destroy the very essence of Religion, in maintaining such Doctrines

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Doctrines as are diametrically opposite to the Scriptures themselves. For what Person is there, that shall pretend to Religion, and yet shall still maintain it lawful to levy a War, and fight against his lawful *Sovereign* (upon any pretence whatsoever) whose opinion in this, doth not at once, too broadly speak him, both Delinquent, and irreligious, in the same breath; and that his Doctrine and Principles are not from God, but Satan? Because true Religion teacheth every man, to do his notorious duty, of actually submitting himself (and that not for wrath, but conscience sake) to the commands (in things indifferent) of his lawful Governour. For in things indifferent only do we shew our submission and obedience to our *Prince*, because in things necessary, we obey not so properly the King, as God himself, who immediately commands them, and, without any precept of the King's, expects them from us.

*we are to obey
our King in all
things (i. e.)
to do them, if
lawful, or suf-
fer, if illegal,
but on no terms
to rebel.*

Wherefore let your external acts mount as high as they can, they are but Moralities at best, not deserving the name of Sanctity in the least; for to me there is nothing more contradictory, than Sanctity and Shism, or Religion and Rebellion. Indeed Philosophy teacheth, and Experience subscribes it for truth, that there may be *Hamartemata*, or monstrous Productions, in *rerum natura*. But Theology denies that in *rebus gratiæ*, there should be such a prodigious *Amphibium*, as a Saint, and a Schismatick, in *eodem tempore & subjecto*; for Christ and Belial being such irreconcilable Enemies, 'tis impossible they should dwell together.

There be some Philosophers (and indeed of

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no small Authority) who affirm that there is no such thing as Contrariety *per se*, in Nature, and they endeavour to prove it, by reconciling the seemingly (as they say) greatest Contraries, as Fire and Water. For did Water extinguish Fire by an impulsion of Contrariety, then must this Contrariety result either from their Elementary forms, or from the Contrariety of qualities, but it doth not proceed from the first, because they are seen often to coexist in *eodem subiecto*, as in liquid *Bitumen*, and Spirit of Wine, &c. Nor from the second neither, because if it were from them, it must be either from Cold, or Moisture, or from both together: but it is not from Cold, because boyling Water will sooner quench Fire than Ice; neither is it from Moisture, in regard the Air is more moist than Water; nor from both together, because in the time Winter, it is both colder and moister than Water; and so they conclude the true Cause to be meerly accidental, *viz.* the Aires privation, in regard Fire is preserved by the Aires continual circulation, without which it cannot consist one moment; for not only Water, but any thing else which occasioneth their separation, produceth the like affection; as is manifest in some Furnaces, where in are Fires of Char-coals made, for some special use of the *Spagirist*.

To which if we assent in the things of Nature, yet, I am sure, in the things of Grace it is otherwise; and to this the Spirit of Truth warranteth my assertion, *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these two are Contraries*; And this Contrariety appears *à posteriori* (the best way to demonstrate

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•monstrate Causes) For if we live after the Flesh By the Flesh, we shall dye, but if, through the Spirit, we mor- we are not -
 tifie the deeds of the Flesh, we shall live. Briefly, here to under -
 As the Flesh and the Spirit cannot dwell to- stand, the crea-
 gether in the same Subject equally intense, ted substance
 for as the two Children that parted their im. of man, but the
 mortality, when one lives the other dyes, so corrupted qua-
 Sanctity and Schism cannot cohabit in the lities of him,
 same Person. And though (with these) Fire
 and Water may exist together, yet for the
 heavenly Fire of Piety and Sanctity, and the
 hellish and Gun-powder Spirit of Schism and
 Faction, to remain together, without combusti-
 on, nay destruction of each other, is so impossi-
 ble, that the best Fanatick Logician cannot re-
 concile these Contraries, or the most Spagirical
 Schismatick really joyn these Heterogenials; for,
 as the two Lawrels (sometime at Rome) if one
 flourish, the other withereth.

The Apostle St. James putteth a Question
 (which, as all others in that kind, requires a
 negative resolution) *Is there any one* (saith he)
will be religious, and bridleth not his tongue? So
 may it not be said, is there any man a friend to
 God and Godliness, and forbears not to be Fa-
 ctious and Rebellious? No, it cannot be; for
 the Figgs of true Piety grow not upon the
 Thorns of Faction, nor the Grapes of Sanctity
 upon the Thistles of Rebellion. Therefore let
 men pretend to what they will, nay had they
 indeed the Gift of Prophecy, the understanding of
 all Mysteries, all Knowledge, nay though they
 have all Faith, so that they could remove Moun-
 tains, and speak with the Tongue of Men and
 Angels (as the Apostle saith) and yet have not
 Love, so we may say, if they have not Loyalty

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(the effect of true *Love* to God, and the King) they are but as sounding Brass, or a tinkling Cymbal; they may make great noise, but no musick. And again, according to the same Apostle, Though they bestow all their Goods to feed the Poor, and though they give their Bodies to be burnt, and have not *Love*, we may say, have not Obedience to lawful Magistrates, all these profit nothing. They may indeed appear something in the eyes of Men, but it will amount to little in the esteem of God; for these things they ought to do (if occasion require) and yet not to leave the other undone.

Again: Pretend to Holiness, extraordinary Gifts, yet if you have not *Love*, you have nothing. For this Divine Grace is not only the signature of a true Christian, but it's that *Benjamin*, without which (as was well observed) we shall never see our heavenly *Joseph*, so as to carry away the blessing; And now, where this Divine *Love* is, that we may not be mistaken our selves, nor deceive others, First, it banisheth Contention; 2. Rooteth out the hatred of our Brethren; and lastly, to other Graces it becomes as the Conservator of their Beings. For *Love* is, as it were, the very Soul of Religion; and as the heart in the body, by it's pulsfick virtue, disperfeth vital spirit, for the conservation of the other members: So *Love*, by it's communicative property, diffuseth the vivifick energy, enriching the other Graces; for to have all other Graces, as a Faith so strong as to remove Mounrains, &c. Yet, as *Herac.* said of the Sun, that if it were wanting, it would be night for all the Stars; so may we say of this Divine Light of *Love*, that without it's chearing influence,

Pulsus est motus cordis & arteriarum systole & diastole constans ut spiritus vitalis generetur & distribuatur calorq; natus conservetur in naturali.

συμμετρία.
Sennert. l. 1.
cap. 11.

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fluence, we should be immerst in Darknes, notwithstanding all other Graces, who are, as it were, dead, and inanimate without this; For this, as the *primum mobile* in the Heavens (according to the *Ptolemean Hypothesis*) sets the Spheres in Motion: So Love wheels and disposeth the other Graces into an heavenly action, and makes the Man of God perfect, or, if you will, compleats the Christian; because without this, a Christian is like a World without a Sun, a Body without a Soul, and a Heaven without Motion; nay all other Graces without it, are like the Isle of *Pathmos*, so barren, that (as Geographers affirm) nothing will grow, but in Earth brought from other places.

Briefly: Love is a Grace so transcendent, that (by St. *John*) God himself is by this often named: And Man, which was at first created the Image of God, never better repairs that glorious stamp, or becomes more like his *Archetype*, than when he excells in this Heavenly Grace, or Divine Affection.

To this I might add, the illustration of it's other two excellent properties, as (was said before) by banishing our Contention; which is evident by it's uniting faculty; for it's Divine Chymistry is such, as it unites the greatest Heterogeneals, viz. an angry God, and sinful Men; and like the true Elixar of the Philosophers, transmutes the iron Schismatick into a golden Saint. And as in natural bodies, all Continuity is the proper effect of Humidity in the *Continuum*: So Union is the effect of Love in every Christian. For if (according to *Scaliger*) *Amor est effectus unionis*, it will be no Paradox to affirm, *Unio est effectus amoris*.

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And for the other property, *viz.* its powerful expelling the hatred of our Brethren; for as Ignition (which every *Pyrotechnist* witnesseth) acquits all poysons (be they mineral, vegetal, or animal) of their venenate qualities, or Mercurial particles; so where this fire of Divine love is, it's Alexipharmick nature is such, as not to suffer this venome in a Christian, but instantly expels that malign quality of hating our Brethren, because *he who loveth God, loveth his Brother also.* 1 John 4. 23.

So that let men pretend what they will, so long as they are enemies to Peace and Unity, and continue still to hate their Brethren, what ever other graces, or extraordinary gifts they may prattle of, they have not this Divine Grace of holy Love, and consequently are not the Disciples of the holy Jesus, because the Character discovering such, is *their love towards one the other.*

For men to boast of strictness of life, and like great Zealors pretend to reformation of Laws and Religion, yet if they shall endeavour to accomplish these (though things good in themselves, when, and where there is occasion of them) by the unlawful *mediums* of Sacrilege, Rebellion, Usurpation, and murd'r of their rightful Prince, such undertakings do not so properly render men *Justitius*, as plainly to point them out for notorious *Impositors*; because a truly religious Person, knowing that he must not do evil, that good may come thereof is so far from endeavouring this, by such preposterous attempts, that he stifles the very thoughts of such prodigious Enterprises. For a truly pious and sober Christian, before he attempts

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seempts any thing, weighs his undertakings, or compares them with his Commission, viz. the Laws of God and Man (being the Chart (not his natural appetite) which he steers by) and finding (as here) the Scales to turn against him, viz. 1. God his heavenly Father commanding him otherwise. And 2. The Church his Mother obliging him to a due observation of this command also; who still admonisheth her Children, that 'tis the Glory of hers, viz. the Protestant Cause (as was most excellently observed by a reverend Bishop) not to rebel, but to yield perfect submission to the Government of her lawful Princes; and also, that the Cognizance of a Christian-Livery, is truly to fear God, and duly to honour the King: He presently abhors (being neither corrupted by profit, or tempted by popular reputation) the very thoughts of such precipitate undertakings.

*Bish. Taylor,
Via Intelligentiæ:*

And here by the way, it were not a little to be wondred at, that our late pretended Reformers (but that we know they used the words Reformation and Religion only as a state to their Pride & Tyranny) when they had usurped the power, and got the Sword, they did not reform (if there were occasion) truly and indeed: But sad experience tells us, that they were so far from using it, to a true reformation, that they only brandish'd it, to the utter ruine of the most flourishing Church (though now, blessed be God, Phoenix-like it appears again out of its own ashes) in the world; and also to the turning of a well (if not the best) governed State in Europe into a meer Chaos of confusion, and Hell of misery. But which is

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most strange, that they which pretended to such purity and refinedness of Religion, and high vindication of the Protestant cause, proclaiming such defiance, and perfect enmity to Pope and Popery, should be such notorious Juglers, as so eminently to practice her Doctrines, by treading in her steps, viz. Rebellion, and the murder of Princes; and in the face of the Sun could both translate, print, and use *Bellarmines* arguments in defence of their actions, whereas I dare say, the members of of no Christian Church (except the spawn of Hell it self) but would blush at the very mentioning of such horrid and prodigious practices. But I return.

To pretend to Temperance, and the rigidst austerity imaginable; yet so long as men shall indulge such miscarriages; this pretence argueth as high degree of Hypocrisie, as was amongst the Pharisees, whose politick or external sanctity, ingaged them to a supercilious sything of Mint and Cummin, when they were notwithstanding guilty of a notorious negligence towards the more weighty things of the Law. And truly if we consider Temperance, sobriety, chastity (excellent virtues in themselves, and highly to be wished, they were better practiced by some, who call themselves the Kings friends, though in effect are his worst enemies, being no less than a scandal to his cause) with other moralities, we shall find upon record, that very Heathens have excelled in the mortification of the outward man, and that some even among Hereticks, for their morals have been eminently conspicuous: Nay, and for austerity of life, how severe at this present

*The King dis-
owns such as
such, as may be
seen by his De-
claration a-
gainst them.*

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sent are some of the *Romish* Orders, and yet our late *Cromwellians* will not allow them to be canonized as Saints, in their Kalendar; A name they were so apt to arrogate to themselves, that they were unwilling, nay refused to bestow it, upon the very Evangelists and Apostles themselves. I say if * some *Cromwellians* * *For some* have been famed for these, yet may it be questioned, whether they did it so much upon a religious, as a politic principle, that so they might the better carry on their designs, and in opposition to the lewder courses of some of the Kings Army (which wanting pay could not be redress'd) upon which Rock they saw them split, viz. by disgusting the Country, the which was no way better to be regained, than by acting the contrary. *were debauched enough.*

And as we cannot account every man religious that frequents the Church, so we may not esteem every man virtuously temperate, that will not be drunk, because possibly he may shun that vice, not so much because he hates drunkenness, as from a natural abhorrency he hath to the drink it self: For that only denominates an action virtuous, which proceeds purely from a virtuous principle. So some are chaste, because they had never a proffer or invitation to the contrary, and others are not open Knaves, because they want opportunity; yet these cannot be properly thought virtuous, because as virtue truly shews it self upon an incounter (being still hedged at least with two Enemies) so it is formally such, when it opposeth the stream of our natural vicious inclinations, as to be a *Lot in Sodom* (and as one * * *Facendon*, saith) to be upon the Mountains of Robbers, and

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and do no wrong; for 'tis the mortification of our natural constitutions, and opportunities at once; and that too, because morality enjoyns it, bespeaks a man truly vertuous; as the same act, if done because God commands it, rangeth it a degree higher, and makes it gracious: for the end, as it crowneth, so also it altereth the very nature of the action. For two men may concur in one and the same act, and yet in the One it may be warrantable, but the Other punishable.

But I urge not this to condemn Sobriety, Chastity, &c. however preserved (but as our Saviour (in another case) to some that trusted too much in their riches, &c.) so am I willing to caution some, that conceive themselves truly vertuous, that so they may not any longer deceive themselves, and others, by thinking they are, that which indeed they are not. For as all is not Gold that glisters, so all that pretend to Religion, are not truly religious. For as long as any Man, or Parry (let them use all external Sanctity they please) if they live in, and give way to the practice but of one notorious Vice, he or they are strangers indeed to true Piety. For let a man do very many things handsomely, yet if he shall be convicted but of one thing done very dis-ingeniously, that one act usually occasioneth such a jarr in mens opinions, that it spoyleth the whole harmony of his undertakings; *Bonum ex integro, malum ex qualibet parte*. And to free this from all ambiguity, if he that commits but one sin, and teacheth men to do the same, shall be called

Alexander
was a gallant
man, (but) he
kill'd Clytus.

* That is, bath * least in the Kingdom of Heaven; what shall no place there. be said of them, that do commit not one sin,
but

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but many, and those hainous ones too, as Murder, and Rebellion, &c? And do not only teach one, but labour tooth and nail to engage whole Nations in the same impiety? Surely, without great Repentance, they shall not be call'd the least in the Kingdom of Heaven, but the greatest in the Kingdom of Hell, and consequently far from Saints, unless the Devil be one.

Lastly, Let men plead what moralities they will, and let the vulgar adore them for such, as high as they can, yet so long as they entail Pride, Malice, Slandering of their Brethren, (which are Debaucheries of a higher region, than Drunkenness, Adultery, &c. (as was most ingeniously noted by the learned Mr. Bury)) Indeed these, as they are sensual, are more palpable; but the others, being spiritual, are more odious and detestable; the one (as he said) are crude and gross, but the other are more sublimate, or alcolisated, not so massy, yet more mischievous; or the one are the sins of the Body, and so cannot be accounted beyond the body of sin; but the other are sins of the Spirit, nay the very soul or spirit of sin. 'Tis not their Quaking humility, and downfall of the look, seeming dresses of Mortification, with faces groveling to the very Earth, as though their minds aimed at no more of it, than would serve their bodies for a grave: Nor yet their formal dress of meekness in the mind, and pretended zeal in the head, which seems to strike all miscarriages dead, with the furrows of a brow, and (as was observed in another case) to extinguish all Vice, with the tempest of a look, that will make such Saints, farther than

The Devil was never formally guilty of Drunkenness, Fornication, &c. though he useth this as his common trade.

in

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in appearance only. For so long as their affections (as 'tis too too plain) are sacrilegiously fix'd upon the Revenues of the Church, and their rebellious thoughts soar so high as the *Diadem*, these outside garbs (the disguise being once pluck'd off) will plainly spell this truth, *viz.* a Saint in Countenance, an Angel in Tongue, but a *Pharisee* in Heart.

And now, seeing Experience confirms this as an undeniable truth, that the greatest number of men, judge rather by their Affections, than their Intellects; for there are few, which are not in some degree or other (though to different objects) infected with something analogous, to that melancholy Passion, which Physicians call *Motick* Love, insomuch, that some will oppose Reason, nay Religion it self, if either appear against them; and, as *Chaucer* observed, what they don't like, that they won't understand; wherefore, to offer either Reason for conviction, or Advice for perswasion, to such byass'd Persons, is likely to prove both as ineffectual and unreasonable, as that Treatise of Happiness was to the King, whom the affairs of War would not suffer to peruse it: Or, if you will, as Food in Paroxysmes, of which the Prince of Physicians saith, Ἐν τοῖς παροξυμοῖς ὑποσέλλεσθαι χρὴ, &c. So I say,

In Paroxysmis
cibo abstinendum est. Hip.
Aph. 1. Lib. 1.

to offer the wholesomest counsel (if it be *inuitâ Minervâ*) to a passionately interested man, is as unreasonable as rain in harvest, or as sober advice to a mad man; because the intensity of the affection makes the man mad *quò ad hoc*, for every man is seized with a kind of *Mania*, in that thing, in which he suffers his sensual Appetite to offer violence to his Reason. Now as 'tis not

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as all to be admired, that mad men should not hearken to Reason; so is it not strange, that interested Persons (judging by their Affections, not their Reasons) should not entertain a better opinion of their notorious duty, but proclaim open War against it, as that which croseth the grain of their dearest affections. For though the Scriptures and Reason be a Rule (whose nature, as such, is to be inflexible) to the religious and sober Christian, yet to the byassed or interested Schismatick, it must yield and bend. And so they which should be guided by this Rule, will (that so they may obtain their ends) become a Rule to it, by making it speak what they will.

To conclude, Since men guided by their affections, cannot but naturally follow their espoused interest; therefore until Affection in such men be suppressed, and Reason inthroned, we may not rationally expect, that discourse or perswasion (with such) should work their conversion: for as long as Avarice and Ambition are hugg'd as darling sins, and challenge no less than a radication in the hearts of a party, we may assure our selves, such Vices will not easily, if at all, by reasoning suffer an extirpation, unless Divine Grace be pleased first to prepare their motion. *Si quisquam corpora impura purgare & movere voluerit; inabilia* Hip. Aphr. 10.
ut reddat, necesse est, saith Hippocrates: For as lib. 2.
some viscous humour strongly adhering to the Coats of the *Ventricle*, is not, without some adequate preparative, easily discharged, although strong, nay specifick Medicaments are exhibited; So unless God, the great Physician, first infuse a præ-disposition, by way of preparative,

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rative, it's not only hard, but impossible, the potent Arguments, Wit or Reason can produce, should be strong enough, to cause a disgorging of such indulged Peccancies.

Mr. Broughton observed, that in his disputes with the Jewish Rabbines, that he convinced many, but converted none to Christianity, before he obliged them by Covenant, in which both of the Dispurants (before they entred the lists of discourse) desired God presently to shew some manifest judgement upon him or them, that (either for profit, reputation, &c.) did offer one argument, after (in conscience) he suffered a conviction. I need not apply the observation, because an easie intellect will anticipate the moral: and therefore I shall leave this; adding, that sometimes good advice is so far from obtaining it's end, that it fares quite contrary.

Hip. Aph, II.
lib. 2.

For when affection and interest hath indulged Vice, as it were inseparable, reproofs, arguments, nay and kindneses too, with such prejudicates, makes them not better, but infinitely more inflexible, like cacochemical Persons, of whom the Oracle of Physick saith, *Corpora impura quo plus alimenti assumunt, eo pluribus damnis augentur*: or as Solomons Fool, who doth not only hate instruction, but after the most friendly reproof, becomes a greater friend to his folly. And as the Spider extracts poyson from the same flower, from whence the industrious Bee collects his honey; so the venom of a byass'd mind, converts the honey of the best admonition (if in opposition to it's illegal interest) nay the grace of the freest pardon, into the gall and wormwood of envy and in.

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incorrigibleness. And what was said of *ira*,
Ira impedit animum, nec possit cernere verum,
we may say of any inordinate affection.

And therefore any longer to use arguments,
admonitions, or persuasions, where God hath
not been pleased to say *Ephatha* to the heart,
and until our Fanatick hath thoroughly unseat-
ed, nay unthroned these titillations and itch
of honours, together with this insatiable Co-
vetousness, to which he hath given so fair an
admittance, to no less than the cheating of the
very powers of his Reason: It will be as impos-
sible to effect any thing by either of these, to-
wards his quitting of the sins of Faction & Re-
bellion, as to perswade a cheating-Consistory,
to leave their brib'd indulgencies, and Purga-
tory moneys, which so warms their Kitchens;
or for a *Demetrius*, with the other subtle
Trades-men of *Ephesus* to renounce their *Di-
ana*, and leave making shrines, by which craft
they get their livings.

Wherefore I shall forbear any longer argu-
ing against, or perswading of, and conclude
with Prayers for you, *viz.* That, that God, in
whose hands are the hearts of all men, to turn
them as the Rivers of Water; that he would be
graciously pleased, so to turn your minds, that
you may at last see the errors of your ways, that
so the thoughts of your hearts, as well as the
words of your mouths, and the works of your
hands may be forgiven you: And that he
would be pleased to give you instead of avari-
tious thoughts, charitable hearts; for rebellious
Contrivances, Loyal Resolutions; and for
ambitious exhalations, humble concessions; that
so Division may be composed in Union; and
that

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that as we are the people of one God, and the Subjects of the same King, we may resolve henceforwards to live together peaceably, in all Godliness and Honesty, that so at last we may see our *Jerusalem* blessed with Peace, and our *Zion* crowned with Prosperity: and as the complement of all, upon our most gracious King, let the blessing of God our heavenly Father crown his Royal Head with gray hairs, the silver Crown of Age; and let blessed Immortality, the golden Crown of Glory, be his Portion for evermore, which are the hearty wishes (*Friendly Reader*) of his most dutiful Subject, and thy humble Servant, in the same degree as thou art Loyal,

A. J.

Miraculum

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Sa
hi
m
qu
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the
be
va



Miraculum basilicon,

OR THE

Royal Miracle :

Exhibiting His *Sacred Majesties*
most *Miraculous* Preservation
in and after the Battel of *Wor-*
cester, &c.

THE Affairs of *Scotland*, in re-
lation to the *Kings* Interest
there, growing now so de-
sperate; (there being not left
the least Gale of Probability, to fill the
Sayls of Hope) for *Cromwell* (who at
his first entry) from a Despairing *Enc-*
my, is now become an Insulting *Con-*
querour, and as if he had clipt the
Wings of Victory, doth by his fre-
quent, and no less eminent defeating
the *Kirk's Army*, make that Nation now
begin to feel the Vengeance of his Pre-
vailing Sword.

Anno 1651.

H

For

Miraculum basilicon,

For having shamefully baffl'd them, by a total Rout at *Dunbar*, taken *Datkeith*: And also *Dundasse* (being cajolled, nay rather tempted by this Monster of Fraud and Disimulation) treacherously concludes the Rendition of that sometime Maiden, but now Prostitute *Castle of Edinburgh*, (for whether Treachery or Cowardise challenged the greatest share in the majority of this people, is not easie to determine) together with his *Boats* arriving at *Leigh*; his Army being transported into *Fife*, where not long after *Lambert* defeating *Sir John Brown*, they become Masters of the Pass at *Sterling*; and with Trophies of Victory proceed to the reducing of *St. Johnstons*. Whereupon his sacred Majesty (justly despairing of any thing honourable, from a Nation so immerst in baseness) adding Resolution to his constant Courage, and steeling his Faith with Hopes, intends for *England*; to try his Fortune amongst his more Loyal Subjects there, though in a far worse capacity to serve him. And now turning his back upon *Sterling*, (by his most excellent Policy) gets three dayes march of *Cromwell*, and comes into *England* by way of *Carlisle*. Where when his

The High-landers ex-
cepted.

August 1.
1651.

or the Royal Miracle.

his sacred Majesty was arriv'd, in all Cities and Towns as he marched through, was proclaimed King of *England, Scotland, France, and Ireland, &c.* And like a Prince in whom Justice was temp'ed, if not swallowed up in Clemency, he issueth out Overtures of Grace and Mercy to all such (*Cromwell, Ireton, Bradshaw, and Cook* (the more immediate Murtherers of his Royal Father) only excepted) as would come in, and accept of his free Grace and Pardon.

And now his Majesty being come in- to *Pitchcroft-Fields, nigh Worcester*, he admonisheth, by his Royal Edict, all his loving Subjects, which were above sixteen, and under sixty, that they presently appear to his aid and assistance, according to an old Statute of this Kingdom. To which Proclamation, that they might perform all due Obedience, within a very short time there

Aug. 22.
1651.

appear *Francis, Lord Talbot*, eldest Son of the Earl of **Shrewsbury*, with sixty compleat Horse attending him; *Mr. Thomas Hornyard* (of *Blackmore Park*) with forty Horse; *Mr. John Washburn* (of *Witching Ford*) with forty Horse; *Blount, Mr. Rob. Wigmore, Mr. Francis Knotsford, Mr. Peter Blunt.*

Aug. 26.

* Also Mr. Ralph Shel-
don of Bealy,
Mr. Mervin
Touchet, Mr.
Thomas A&-
on, Mr. Rob.

H 2

more;

Miraculum basilicon,

more; Sir *John Packington*, Sir *Walter Blunt*, Sir *Ralph Clare*, with many more both of Knights and Esquires, besides two thousand common people ready to take Arms under the *King's Banner*, notwithstanding the eminent Danger which attended that Enterprize. By the augmentation of which number, the *King's Army* consisted of fourteen thousand Horse and Foot; but two thousand of the *Scottish Souldiery* lay weary behind, partly by reason of the length of the March, or else partly slid away by reason of Fear. But if it be objected, Wherefore no more did flock in Troops towards the *King's Camp*? It may easily be answered, viz. The immature Meeting or Endeavours to assist the *King*, between the *Welsh*, and the *Londoners*, together with the *Gloucester-shire Men*, being so lately suppress'd; and also the Cruelty of the then *Pretended-Parliament*, so severely punishing the ineffectual studies of such as endeavoured to take Armes for the *King's* assistance; all which were as yet evident to the eyes, and fresh in the memory of most men. To these things may be added, the sudden and altogether unexpected approach of his *sacred Majesty*,

or the Royal Miracle.

• *Majesty*, which did take off all Opportunity to the Loyal Party of confederating, and mutually exhorting each other to repair unto him. Lastly, The memory of the *Scottish Injuries*, which that Nation not many years before had brought upon them, could not as yet possibly be obliterated: Neither indeed did the difference seem much, whether on the one side, they submitted to a cruel Servitude under the Tyranny of their own *Country-men*; or on the other, whether they became Obnoxious to the Pride of the insulting *Scot*. To all which we may add, the indefatigable Industry, and extreme Diligence of the *Democrats*, or Common-weal-Men; together with the *Oligarchians*, (or such as would have only the better sort to rule) in exciting the several Counties to the increasing their Armies; and not only narrowly observing, but speedily suppressing the *King's* Friends.

The Arch-Regicide *Cromwell* being now return'd into *England*, (leaving six thousand Souldiers in *Scotland*, under the Command of General *Monck*, in order to the prosecution of his Victories there) doth exceedingly rejoyce

Miraculum basflicon;

the Armies of the *Parricides*, and innervate them with new vigour; And presently joyns his Forces with *Lambert*, and *Harrison*, and also with *Gray*, and *Fleetwood*, and so with Souldiers from all parts, some being Voluntiers, others prest, in number at least four-score thousand, (if some have not miscounted in their Calculations) he begirts the City of *Worcester*.

But the heroick Enterprises which at that time were attempted by that truly honourable the Earl of *Derby*, though Fortune denied them a propitious aspect, yet ought they not to be buried in the dark Grave of Oblivion, but rather written with indelible Characters, as Mouuments of Loyalty to the embalming of his memory. For being attended with an inconsiderable party of two hundred and fifty Men, coming from the *Isle of Man*, applyes himself to the Town of *Lancaster*, and in a very short time in that County listeth fifteen hundred Men; which whilst he was conducting to *Manchester*, there to have augmented this Loyal Party with five hundred more, meets (such was Heavens Decree) with *Lilburn*, a Colonel of the *Parricides*, assisted with

Aug. 25. near
Wiggan.

• with a Party of sixteen hundred Sectaries, where presently a Fight begins, and after a very sharp Conflict, the Earl is worsted, and having received two wounds, he escapes, conveying himself through by-paths and woods to Worcester; the Lord Widdrington, Sir Thomas Tildesly, Colonel Matthew Bointon*, being all slain in the Engagement: Sir William Throckmorton, Colonel Richard Legg, with four other principal Commanders, and four hundred private Souldiers, are all taken Prisoners*.

*Also Col. Trollop, Lieutenant Colonel Gildard, &c.

Colonel Roscarrock wounded.

*As Sir Timothy Fetherstonhough,

In the mean time Cromwell, like an implacable Enemy, vieweth the Royal Army, being uncertain as yet upon what part of the King's Camp to make the first Onset, concludes at last the Forlorn Hope to fall upon Upton, a small place situate towards the South, seven Miles below Worcester, where was a Stone Bridge went over the River Severn; which Bridge Major General Massey had broken down, but as it fortun'd, had left a Beam which reach'd from the extremities of one of the Arches; laying himself secure, with two hundred and fifty Horse, in a small Town fast by, notwithstanding the Pass

(who was afterwards beheaded by the Rebels) Col. Baines, &c.

Aug. 28.

* A Shot from
a Musket, in
which D'spute
he behav'd
himself very
gallantly.

Aug. 29.

* From Red-
hill.

Aug. 30.

was neglected. But *Cromwell's Souldiers* quickly apprehending that Opportunity, and climbing by that *Beam*, one after another, suddenly get over, and and having gotten a considerable Party, they not long after take the Church of *Upton*, defending it so long, untill others, partly by the *Horses* swimming the River, and partly by the *Bridge*, which is now in some degree repaired, new supplies of the Enemy come over. The *Major General* sounds a Retreat, and having received a great * wound in his hand, marches back to *Worcester*. The *Parricides*, by laying Planks upon Boats, make Bridges over the River *Team*, and so in Troops pass over; which River flowing a little farther westerly, devolves into *Severn*, not much below the *City*. By and by the like *Bridge* is made upon the River *Severn* it self, and under *Buns-hill*, about a Mile from the *City*, they joyn all their Forces, and * face *Worcester* with twenty thousand, as if they intended presently to engage the *Royal Army*.

The next Night, the stout *Major General Middleton*, with a Brigade of fifteen hundred Horse and Foot of the
Scots,

Stots, resolves to make a sally upon the Enemy; But the *Cromwellians*, by a certain Taylor, (named *Guyes*, and one of *Worcester*, who notwithstanding by a Halter afterwards received the just reward of a Traytor) being preadmonished, with all dexterity make Provision to receive this *Camisado*, or Sally : nevertheless the edge of the Royal Valour is not rebated, but resolves to makes some attempts upon the Enemy, but proving insuccessfull, for *Knox* the Major of the Party, with some others, being lost, the rest return to the *City*.

And now the third day of *September* being come, not more memorable than fatal to the *Scotish Nation*, in regard of the total Rout they received upon the same day the year before at *Dunbar* by *Cromwell*, when as his sacred Majesty, being attended with his Council of War, from a very high Tower of the *Cathedral Church* beheld the Enemy, he sees them marching towards the *City*, presently there is an Allarm given, and likewise the King himself speedily marcheth in person to the defence of *Powick Bridge*, to frustrate the new passage made there by Boats (which was formerly mentioned.)

*The other Deputy Govern-
ment.*

oned.) The *King* was scarcely returned to the *City*, but *Montgomery*, who was appointed to defend the *Bridge*, being dangerously wounded, and moreover wanting *Ammunition*; also *Colonel Keyth* being taken Prisoner, is forced to retreat into *Worcester*. But whilst these things were in agitation, his *sacred Majesty* moveth towards the East side of the *City*, and with height of *Magnanimity* resolves to try the fortune of the *Battel*, his *Majesty* now being attended with a considerable *Party* of *Foot*, his *Horse* indeed being not many, (for the baseness of the *Scotish Horse* was such, as they could not be engaged so much as to move a foot) and steel'd with *Resolution* like himself, leading on his *Foot*, accompanied with the *Dukes of Hamilton* and *Buckingham*, and also with *Sir Alexander Forbes*, he falls upon the *Enemies quarters* at *Perrywood*, about a *Mile* from the *City*, in which *Engagement* his *Majesty* often charg'd with that gallantry, and clear apprehensions of warlike *Discipline*, as could not but move admiration in the worst of his *Enemies*. Upon the first *Assault* he becomes Master of their *Artillery*, their *Guards* being slain; but after-

afterwards, although he had extricated the acute and knotty parts of War by the sagacity of his mind, although he did attempt things both great and hazardous, and that with a mind as sublime as himself was above others; although he himself did atchieve many noble and renowned Enterprises, and that with a most prompt and valiant Arm; yea although he did at this time principally, by most undeniable tokens, demonstrate the excellency and clarity of his innate Courage, (as the Enemy it self can witness) yet notwithstanding new supplies, and fresh reserves of *Rebells* being still sent from *Cromwell*, (like billowes in the Sea, one in the neck of another) by which he was engaged or oppress'd above measure, (Valour it self being prest to death under the weight of Multitude) *Non Desperavit*, he doth not despair (Piety and Courage having so invincibly possessed his Royal Heart, as Fear could not peirce, nor Despair enter;) and that he might reserve himself for better things, he thinks fit to recede, and escape by a timely retreat into the *City*; where when he return'd, by reason of a Cart loaden with Ammunition, (a Wheel being

being unfortunately broken, and lying athwart in the very entry of *Snubury-Gate*) he was for some time hindred ; but apprehending the danger of the smallest *Remord*, he suddenly dismounts, and passing in a-toot ; presently mounts another *Horse* , where with all earnestness of mind , and strength of voice , he doth now animate his fainting Soldiers , strongly perswading them to let the Enemy a-new feel the effects of their Courage in the recovery of the *Battel* ; until danger eminently approaching, passing through *St. Martin's Gate* , he overtakes the * *Horse* , under the Command of *David Lestey* ; (whose egregions Cowardise, if not Treachery , was such , as not to make one Charge in the whole Fight) and going forwards towards *Barbon's Bridge* , did most earnestly and uncessantly beseech them , that they would now at last , with recollected minds , and that with all celerity , sally forth to relieve the poor Foot now fighting , and engaged in the very jaws of danger : But it proves as ineffectual as the wise Charm to the deaf Adder , for some refuse , others throw away their Armies , all turn their backs , and decline danger , rather than they would

* 2000.

[General.

would, by resolute fighting (and true Valour winged with Hope) make that either the first day of their Victory, or the last of their Lives.

* But the day being now lost, and all hopes of Victory extinguished in Despair, whilst the King escapes, the Earl of Cleveland, Sir James Hamilton, Colonel Charles, with some other of his Majesties most faithful Subjects, with some of the Horse, begin a fresh Engagement (by charging the Enemies) at Sudbury Gate, and with much gallantry oppose the Rebels: so long, untill Fleetwood passing the River, and at the Western part, through the Suburbs of St. Johns, enters the City, and Cromwell having forc'd Sudbury Gate, puts the stout Earl to a retreat, and makes these true Loyallists to follow him. From whence he goeth on with Banners of Victory towards the Royal Fort, where Collonel Drummond, with fifteen hundred Men, were appointed to defend it, whom when he had refused the rendition, being but once summoned, and Cromwell storming, and entring upon every quarter, puts to the Sword, with all his Souldiers, *Deploranda urbis ex eo Facies:*

Now

* I had rather
you would
shoot me, than
keep me alive,
to see the sad
consequences
of this fatal
day, saith this
most excellent
Prince.
* Cap. Tho.
Hornycold, Cap.
Tho. Gifford,
Cap. Rich.
Kemble.
Here Sir
James, and
Cap. Remble,
are desperately
wounded, and
others slain.

Now is this deplored City involved in a Sea of unexpressible Miseries, the Victory being consummated, the Conquerours on the one hand begin to break open Houses, snatch, plunder, and swelling with fury, break out into irefull threatnings: On the other hand, the Conquered begin to flee, turning their backs unto the Wounders, and with hearts as humble as their hands, uncessantly begging for quarter. Some (though in vain) still contend, and dedicating themselves to an honourable death, resolve to dye fighting. The *Citizens* in vain beseech, cry, deplore; all places being now covered with dead Carcasses, or maimed Bodies, (here Calamity tyrannizeth, offering such sad spectacles, as would make the most icie heart resolve, at least, to pay the tribute of weeping, if not a bleeding eye) here was to be seen Souls imboss'd with wounds, seeking for comfort, and having no balm, but their own blood to wallow in; there thou mayest see others so embroidered almost cap-a-pe with gashes, as earnestly beseeching (by a merciful kind of cruelty) for a termination of Life and Miseries together, And to compleat this horrid Tragedy,

gedy, their dead Bodies are exposed to the open air, and lye unburied some three or four dayes more; which filthy spectacle, by reason of the goary blood issuing from their gaping wounds, increased the horror of that wicked Fact.

Three thousand five hundred of the private Souldiers were slain upon the place. The *Duke of Hamilton* having his Legg broken, lived not passing four or five dayes after the Fight. *Forbus* was shot through both the Leggs. There were of the *Townsmen* and *Scots* taken Prisoners to the number of five thousand, amongst whom were the *Earls of Ruthes*, *Carnemorth*, and *Kells*; the Lord *Sinclare*, and *Montgomery*, being the chief Commander of the Artillery; and also *Fanshaw* and *Grave*, both *English Men*, and Masters of the *Requets* for the *English*; with divers Officers of the *Scotish* Orders, and all their Bagg and Baggage, with a hundred fifty and five Ensignes or Colours.

His sacred Majesty being past a little beyond *Barbon's Bridge*, (leaving *Lesley*, who had determin'd to lead the *Scotish Horse*, which had hardly strook a blow in the Engagement, directly to
Newport

Also Colonel
Blague, Ros-
carrock, Mr.
Darcy, Mr.
Lane, Sir Wil-
liam Armorer,
Mr. May, Mr.
Giffard, Mr.
Street, &c.

Newport into Scotland) being attended with the Duke of Buckingham, the Earls of Derby, Lauderdale, with the Lord Wilmot, Lord Talbot, and other Nobles, and with about fifty Horse turns into a by-way, partly that he might refresh himself with sleep, and partly that he might amuse those that so hotly pursued him. As they were riding together, the Earl of Derby inform'd the King, that there was a certain Country Man, nam'd Penderel, who had lately provided for him a safe retiring place in *Boscobel-House*, when himself was routed, and fled from *Lilburn*; adding withall, that this *Penderel* was a *Roman Catholick*; to which place the King resolves in the first place to repair. This House was about twenty six Miles distant from *Worcester*, in the County of *Shropshire*, near the borders of *Staffordshire*, seated between *Tongcastle* and *Brewood*, in a woody place, very opportune for secrecie. And having one Mr. Giffard, who was very expert in the way, leaving *Kedermister* upon the left hand, design their journey through *Sturbridge*, and so towards *White-Ladies*, (formerly a Monastery of *Cistercian Nuns*) being

And distant in the midst of the Woods;
 about the space of a little Mile from Bos-
 cobel. Where coming, and knocking
 at the Gates about Midnight, the King,
 with his Retinue, are led in by another
 of the Penderels. Whilst his sacred Ma-
 jesty was there, he cuts off the hair of
 his head, and (being cast into the fire)
 he besmeers his hands with the soot of
 the Chimney, and then clothes him-
 self with some of their poor * Ap- * As a raggen
 parel. And now Penderel's two o- coarse Shirt of
 ther Brothers are * sent for, viz. Rich- Edward Mar-
 ard, who lived nigh, in a little Farm, Rich. Pende-
 at Hobbal-Grange; and William, who rel's Green
 dwelt at Boscobel; who being inform- Suit, and Lea-
 ed of this great and misfortunate over- ther Doublet.
 throw, The Earl of Derby shewing * Barth. Mar-
 them his sacred Majesty, doth pray, and tin, a Boy of
 most earnestly intreat them, by their sent. the House, is
 Faith, by their God, and all things sa-
 cred, that they endeavour to preserve him
 from the implacable fury of his merciless
 Enemies, and that with all speed they seek
 out for him a place of safeguard, to shelter
 and hide in. To which these poor Coun-
 try Men (yielding ready obedience)
 promise they will do their utmost.
 Whereupon Richard Penderel conduct-
 eth the King, through a back Door, into
 I the

the next Wood, called the *Spring-Copice*; but the *Lord Wilmot* being commanded before that he should ride for *London*, where at the Sign of the *Green-Dragon*, at the *Vintry* in *Thames-street*, it was concluded that the *King* should meet him, *John Penderel* promising that himself would shew him through what wayes he might arrive there most securely.

Afterwards, when these truly loyal, and honourable *Nobles*, had in this manner, and according to the utmost of their power, provided for the safeguard of his *sacred Majesty*, they now consult their own, by whom it is adjudged most secure, that they follow, and endeavour to overtake *Lesley*, who by reason of his great Party of Horse, needed not fear the encounters of a few stragling Souldiers; nor was it probable that any great Forces of the *Parri- cides* as yet should reach so far Northwards. Thus having taking their leaves of the *King*, intending to overtake *Lesley*, they ride not far before they met, and rescued the *Lord Leviston* (who was Captain of the *King's* Life-guard) from the hostile violence of his now pursuing Enemies; notwithstanding

ing

ing the benefit was of no long continu-
 ance; for a little after, as soon as they
 were past not much beyond *Newport*,
 they meet with a Party of *Lilburn's*,
 and being tyr'd with long travel, they
 are presently put to flight, where the
Earl of Derby, (whom * afterwards be- * *Held Obedi-*
 ing Condemned by the unjust Sentence *ber 1. 1651.*
 of a wicked, and pretended * *Court- * Norwith-*
Martial of the *Parricides*, they put to *standing he had*
 Death) *Lauderdail*, (who for signing *quarter given*
 his Faith with the Seal of Loyalty, is *him by Cap.*
 confined to a noysome * *Prison*, until *Edge, who*
 the happy Restauration of his *sacred* *took him Pri-*
Majesty) with many others, whom * *At Windsor.*
 here to mention would prove tedious, *Castle,*
 were taken Prisoners.

In the mean time, the *Duke of Buck-*
ingham, *Lord Leviston*, *Lord Talbot*,
 with many others, shifting here and
 there, meet by chance with various re-
 fuges, and at last pass beyond the Seas.
 But the Enemy encompass *Lesley*, ha-
 ving past but little beyond *Newport*,
 where they take, and scatter almost all
 his Party, viz. the *Earl of * Cleveland, * Being then 60*
 (who flying, after the *Battel*, had o- *bove sixty*
 vertaken *Lesley*) and also the *Earl of years of age,*
Kenmore, with the *Lord Wentworth, yet boldly af-*
 and *Middleton*; but the Country Peo- *serted the*
 I 2 *King's cause;*
 ple,

ple, not without marks of cruelty • (which the *English* Nation for the most part abhors) did barbarously beat, and cruelly wound them, as they were sculking here and there, with Clubs, Pitch-forks, Thresholds, and such like Instruments, which their fury brought forth to vex and torture [this] despicable Crew; being a most incongruous, nay, inhumane Retaliation, for their Civility, and good carriage, which they shewed towards them, not long since, in their marching by. *Major General Masséy* being wounded in the hand, and flying, doth voluntarily resign himself into the Protection of the *Countess of Stanford*, under whose Husband (who was the Father of *Gray*) he had formerly served the *Parliament* in *Glocester*; from whence, about a Fortnight after, he is carried Prisoner to the *Tower of London*; and being long macerated in a nasty *Gaol*, he is now shortly to plead for his Life, before the pretended High Court of *Justice*; but in the interim, changing his Clothes with a certain *Porter*, he goes forth, and escapes safely.

In this τὰ ὥν, or nick of time, that the *King* went into the Wood, he
was

or the Royal Miracle.

was greedily hunted for, as the thing itself doth witness; for it was scarcely past half an hour, before *Colonel Ashenburst's* Souldiers (who quarter'd at *Cotfal*, about 3. Miles distant) are come, who search the Monastery, and running speedily through all the Rooms, and secret places, do narrowly search the most hidden Corners; notwithstanding, the Divine Providence doth so check them, that they seek not at all without Doors; for it did rain so hard the whole day, and the Showers falling so plentifully from the Trees, that the Grass was exceeding wet with the Drops, so that what was Loss to others, became Gain to his *sacred Majesty*.

But during the time the *King* remain'd in the dark Woods, and thick Bushments, *Richard Penderel* having taken a Hook in his hand, as if he intended to mend the Hedges, brings a *Blanket*, which being folded together, the *King* sits down upon it; and this *Richard* also desires *Francis Tate's* Wife, (who lived fast by, and was his near Kinswoman) that if she had any Victuals in readness, she would bring it drest into the Wood. The poor Wo-

Miraculum basilicon;

man with all speed makes ready a Mess of Milk, wick some Sugar, and a few Eggs, and Butter. The *King*, at the first approach of the poor Woman, is much troubled, by reason of the natural proness of that Sex to Pratling; but being come, the *King* saith to her, *Will you be faithful in concealing a distressed Cavalier? Yes Sir* (answered the poor Woman) *and I will dye rather than I will betray you.* With which words the *King* being much satisfied, fed heartily on those things which were brought him.

The Evening being come, *Richard Penderel* conducts him into his little Cottage at *Hobbal-Grange*, being but little distant from the place where the *King* was, and there he is provided for a new Journey, which he is about to undertake that Night; for, amongst other things, the *King* enquires, whether this *Penderel* knew any Person of known Fidelity to the *King's* Interest, that lived near the *River Severn*, who could provide some private place, wherein his *Majesty* might shelter himself so long, untill Provision could be made for his Passage into *Wales* because in that Country the *King* had both many, and also most faithful Friends,

by

by the assistance of whom, he might either goe for *London*, or else there more securely be concealed amongst the craggy Mountains. Being therefore informed of one Mr. *Woolf*, living five Miles from thence, and about one Mile from the River *Severn*, at a Village called *Madeley*, thither about Nine of the Clock in the Night, his sacred Majesty, being attended by his faithful Guide *Richard Penderel*, sets forwards; but they had scarcely travell'd a Mile, before they were to pass by a * *Water-Mill*, and there to pass the River by a Timber Bridge, where opening a Gate through which they were to goe, *Richard* chanc'd to let it clap, whereat the *Miller* instantly, with threatning words, requires them to stand, demanding of them whither they went so late in the Night; but *Richard Penderel* being frightened at the unexpectedness of the Thunder-clap, quits the Bridge, and suddenly runs through the Water, at which his Royal Companion followeth after, being directed not so much by the benefit of his own Eyes, as guided by the rustling of *Penderel's* Leathern Breeches, the best Directory his Majesty had to follow him, in a Night at-

In this Journey the King names himself William Jones, as some say.
Called by some Evelin-Miller. This Miller was an honest man, though the King knew it not, and had then some considerable Persons of his Majesty's Army in his House, who took shelter there after the Fight, which occasioned him to be upon his guard to their safety.

tended with so much darkness. The fact *Miller* presently leaves his pursute, and they pass the relidue of the way without farther danger.

But at length being come at *Madeley*, about Midnight, *Richard Penderel* knocks at the Door, which is presently opened by Mr. *Woolf's* Daughter, and the Guest is very friendly entertained; and making Mr. *Woolf* privy to their Design, he hides the King in a Barn, because in the day time, the House was seldom or never free from Souldiers. And having sent forth, to try whether there was any Opportunity of passing the River *Severn*, he is informed, that not only the Bridges were secur'd, and guarded by Souldiers, but also the Passages, and Passage-Boats, were narrowly watched; wherefore his Passage over the River could not be attempted without much difficulty, and more danger. The Day being spent, his Majesty returns from the Barn into the House, where, by the industry of Mrs. *Woolf*, his Hands and Face are accurately dyed with a Decoction of *Walnut-Leaves*; but taking his leave there, about 11. of the Clock in the Night, he returns afoot to *Boscobel*, by the same

Same way he went thither ; resolving to wait there some more commodious Opportunity , before he would attempt a farther Journey.

And being return'd the *Saturday* , about three of the Clock in the Morning, the *King* remains in the Wood , whilst *Richard* goes into *Boscobel-House* , to see if there were any Souldiers , where he finds only *Colonel Carlis* (whom we formerly mentioned , with others , to have stoutly opposed the *Cromwellians* at *Sudbury-Gate*) who was born at *Bromhall* , in *Stafford-shire* , two Miles from *Boscobel* , and newly come to this his familiar acquaintance , that so he might privately refresh himself with Food. But hearing who lay hid in the Woods , *Colonel Carlis* , with two of the * *Penderels* , goe presently to attend the *King* ; and after joyful Congra- * *Viz. as some*
tulations upon both sides, they walk to- say, *William* ,
gether into the House. But the Gravel and *Richard* ,
which got into his *Majesties* Shooes and the *King* ,
(when he waded through the River) sitting upon the
by rubbing and grating up and down , Root of an
Oak ,
drew a litle blood from his Feet , being much galled and surbated ; for the Curing of which , the poor Woman, *William Penderel's Wife* , provides a Bath to wash

* Bread and
Cheese, with a
Posset of thin
Milk, and
small Beer.

wash them; and then, both the *King* and the *Colonel*, being refreshed with their * poor Country Food, they presently return into the Wood, where ascending the top of a thick Oak, they continue there the whole day; where his sacred *Majesty*, by reason of long watching, is surpris'd by sleep, and resteth in the Armes and Lapp of this Loyal *Colonel*. But whilst his *Majesty* was thus sleeping, he chanc'd so to rest his Head upon one of the Armes of the *Colonel*, that by compressing the nervous parts of it, it caus'd such a stupor or numbness in the part, that he had scarcely strength left in it, any longer to support his *Majesty* from falling off the Tree; neither durst he, by reason of the nearness of the Enemy (now hunting so greedily after him) speak so hard, as to awake him; nevertheless, to avoid both the danger of the fall and surprize together, he was (though unwillingly) constrained to practice so much incivility, (as I was credibly inform'd, by a worthy Person, who received this relation from the *Colonel's* own mouth) as to pinch his *Majesty*, to the end he might awake him, and prevent this present danger. But in the
Evening

When they come down, and return very hungry to the House; where his Majesty being shown a most inscrutable place (being a hiding place * or shelter *Here the Earl for a Priest*) his Majesty likes it so well, of Derby was that he is unwilling any more, whilst he *secured, when* carried there, to commit himself abroad *be fled from* in the open air, but resolves to trust to *Lilburn.* the security of this place.

Humphrey, another of the five Brothers of the *Penderels*, who kept a Mill but little from thence, went the same Saturday to *Sheffnal*, to pay in some Taxes: where in the House of one *Captain Broadway*, the head-Collector of the Moneys, he accidentally meets a Colonel of the Rebels, coming newly from *Worcester*, who earnestly enquires, and greedily hunts after the King; and hearing that this country-man lived nigh the Monastery of *White-Ladies*, examined him, whether he knew any thing of the King, or concerning the Monastery; and adds farther, *That if any Person would discover him, he should be rewarded with a thousand pounds sterling: but on the other hand, if any shall be found to hide or conceal him, he must expect death without mercy.* Norwithstanding honest *Humphrey* (being armed with Loyalty) conceals

ceals the *Arcanum*; and that he might at once preserve the *King*, and a good Conscience, he scorns the Temptation, as great as it was, and stoutly denies, that he knew any thing of what was demanded. And returning in the Evening, declares the whole matter to the *King*; who spent the greatest part of the *Lord's Day* following, in an *Arbourn* adjoining to the *House*, in reading the *holy Scriptures*.

In the mean time *John Penderel*, when he was to direct the *Lord Wilmot* in the high way to *London*, and finding it so obstructed (the Souldiers being dispersed into all places) thought it most convenient, to hide him, with his Horse, in a dry *Marle-pit*, untill he could learn out for him a more secure retiring place; which at length he obtains (the Heavens so favouring him) by committing him to the Protection of *Mr. Whitgreave*, and *Mr. Huddleston*; which *Mr. Huddleston* had the tutoring of three young Gentlemen, viz. Sir *John Preston*, *Mr. Thomas Palyn*, and *Mr. Francis Reynolds*; in the knowledge of good Learning, in the House of *Mr. Whitgreave*. The Horse being sent away by night to *Colonel Lane*, a famili-

Friend of his, who formerly had served under the King, they both with much friendship, and great civility, entertained the *Lord Wilmot* at *Moseley*; of which the King being certainly informed, by the return of *John Penderel*, sends presently after his Lordship, of whom he had so lately intelligence; who, before the Messenger came, had changed his quarters, and was gone to lodge at *Bentley*, with *Colonel Lane*; where at length being spoken withall, and understanding the King's pleasure, willingly promiseth, in the dead of the Night following, to return back to *Moseley*, being distant five Miles from *Boscobel*, in order to the meeting of his Majesty. *John Penderel* being returned to *Boscobel*, the King resolves to goe thither, to see the *Lord Wilmot*; but that unhappy graveling of his Majesties Feet (which we mentioned formerly) rendered him incapable to undergoe the Journey on Foot; therefore mounting *Humphrey Penderel's* *Mill-Horse*, furnished with a very poor Saddle, and taking his leave of *Colonel Carlis*, rides

* The King complains, It was the dullest Jade he ever rode on; *Humphrey answered, My Liege! Can you blame the Horse to goe heavily, when he hath the weight of 3. Kingdoms on his back?*

* *whom since it hath pleased the King, by his Letters Patents, under the great Seal of England, to give the Name of William Carlos, which in Spanish signifieth Charls; with the Royal-Oak, charg'd with 3. Regal Crowns, for his Coat of Arms,*

towards

towards *Moseley*, having the four *Pederels*, and *Francis Teats*, as the Yeomen of his Guard. When they were together, the *King* dismisseth these Loyal Country Men, with many Promises of Reward for their Fidelity, which have been since very largely performed.

From hence the *King* is conducted by *Mr. Whitgreave*, and *Mr. Huddleston*, to the *Lord Wilmot*, and after long discourses concerning their affairs, and that they had satisfied themselves with meat, the *King* is hid in a secret Room, in order to take some rest. The next day *Mr. Whitgreave* is sensible that there were *Souldiers* about to come, to apprehend him, as one who had born Armes * formerly under the *King's* Command; and some come, whom, being innocent, he is not willing to decline; but his *Majesty* being slept in to this secret place, immediately all the Doors are opened, and he confidently invites them in, and by the testimony of his *Neighbours*, and other Arguments, doth so clearly evince the contrary, that they did not trouble him any farther, no not so much as to goe up the Stairs.

* Or now at
Worcester

Fight, as some
affirm.

Again,

Again, the same day the Souldiers search the Monastery, being informed by a Cornet that was taken Prisoner *, * In Cheshire, that the King for certain did hide him- ^{who came in} self there; For as an eye-witness, ^{the Troop with} he ^{his Majesty to} had observed the King, with some No- ^{White-Ladies,} bles, to have rid thither: but of them ^{where the Re-} that went off from thence, he saw no man ^{bels hast with} to go off like the King. Therefore they ^{such speed,} hastily rush into all corners, and private ^{that they do} places of the House, and breaking up ^{not draw bit} the Planchings, and tearing down the ^{almost to the} Wainscoat, and Ceelings, do search the ^{killing of their} ^{Horses,} very corners of the most hidden places: but all proving to no purpose. Then, with a Pistol presented to his Breast, they take the Mr. (George Giffard, who lived in an Appartment of the House) into examination, and threaten him, unless he will presently shew them the King, they will immediately Pistol him: But Loyalty had sublim'd him so much above Fear, that he resolutely denies that he knew the King at all; nevertheless, he saith not, but that many came that Night unto him, who, when they had eaten up his Meat, and drank up his Drink, departed again. Then turning themselves towards the Cornet, they did miserably cut and hew him, as a most notorious Liar.

The

The Night following his sacred Majesty takes his leave of Mr. *Whitgreave*, and his *Wife*, and also of Mr. *Huddleston*, where first of all he gives them an Order (or *Bill of Exchange*) to receive Moneys from a Merchant of *London*, (if afterwards it should so chance to happen, that this good work, or high piece of Loyalty of theirs, in concealing the *King*, should be discovered to the *Parricides*) that so they might consult their safety, by transporting themselves beyond the Seas; then commits himself, with the *Lord Wilmut*, to be directed to *Bentley*, to the Protection of *Colonel Lane*. Where his Sister, viz. Mrs. *Jane*, is about to undertake the conducting of him to a place near the *City of Bristol*, where there was hope of a Passage; and in order to this Design, this Plot or Scene is laid. She obtains a *Let-pass* from a certain Colonel of the *Rebels*, that she her self, with one Servant, together with a Gentleman, and his Wife, with two Horses, might ride, without the molestation of any, to Mr. * *Norton's House*, nigh *Bristol*; whose Wife being great with Child, drew nigh her time, where her Sister *Jane* ought to be ready in the time

* Since
Knightsed.

time of her extremity; neither could she have a better Companion to travel with her, than was her Kinswoman, with her Husband. This Project agreeing well in all things, the *King* makes no delay, but mounts a horseback, and openly, like a Serving-man, rides before Mrs. *Jane*, and she as his *Mistress* behind him. Mr. *Lassels* (which was the name of her *Kinsman*) with his Wife, following after them. The *Lord Wilmot* riding foremost, and carrying a *Hank* upon his fist, as if he had never seen them before, but accidentally meeting them upon the high-way; and determines, when he was come nigh *Bristol*, to leave that way, and bend towards the House of his Friend Sir *John Winter*, there resolving to wait some better Opportunity, in order to his affairs. So all being ready, they put forwards, in hope of a prosperous Journey.

The first thing memorable happened at *Broomsgrove*: For the Horse casting a Shooe, it was the *King's* part (being now in form of a Servant) to lead him to the *Smith's*, to have another put on. Where the *King* enquireth of the *Smith*, What news he heard? Nothing, reply'd the *Smith*, besides the
K
Victory

Victory obtained by Cromwell upon the Scots; where, although all the others are well-nigh taken and kill'd, yet notwithstanding the King is escaped. The King replies, Possibly he is secretly got into Scotland, through some by-ways. To whom the Smith reply'd, That this was not at all probable: but it was rather likely, that he had happened upon some lurking-Hole in England: Adding withall, If I could catch him, I should not be a little glad, because then the Parliament would pay me down a thousand pounds for my labour. After such like expressions had past between them, the King departeth from him, to attend his Mistress in the Journey. And coming almost to Evesham, they resolved to pass over the Ford, at the River Avon, being distant about a Mile below the Town: but being almost come to it, they espye on the other side of the River, Troopers Horses grazing in the Meadow, with their Riders lying by upon the ground. The King wills them to goe forwards, and dissemble their fear; but Mr. Laffels (to whom the injury lately done him by the Souldiers, was as it were fresh before his eyes) thought it safer to bend towards the neighbour

neighbour Town: to whose fear the King consenteth. When they had rid through the Street, behold the same Troop of Horse which they endeavour'd to avoid, they meet now coming against them, who notwithstanding offer them not the least molestation, but being saluted by them, only salute them again. Being come a little after night to *Circester* (called by the Antients the Castle of *Corinius*) at the Sign of the Crown, where feigning himself wearied with travel, he goes into a poor Bed to refresh himself. The next Evening they reach *Marsfield*, where they lodge that night with a Kinsman of Mrs. *Janes*. The third day, when they had left *Bristol* three Miles on the left hand, they come to Mr. *Norton's House*; where the King labouring as it were under a tertian *Ague*, Mrs. *Jane* (saying, *That he was a Son of one of her Fathers Tenants*) procures for him a private Chamber, with a Bed to rest in, and also Medicines to be compounded by Doctor *Gorge*, in opposition to the *Ague*.

Coming abroad in the Morning, Dr. *Gorge* enquires of him, *What he heard concerning the King, and touching the*

Fight : But answering not appositely to the question, *I fear* (saith the Doctor) *that you have assisted the Round-heads, I'll try whether thou art of that Faction :* And presently leading him into the Celler, drinks to him *A Health to the King,* in a Glass of Wine : To whom the King drinking the like, proves clearly, that himself had never been a Person so mean, as to be of that base Rabble. The second day, as the King was eating of Bread and Cheese in the Celler, he entertains discourse with a certain bragging Fellow, that was present, who affirmed, that himself had been in the late Battel at Worcester; and boasting, did babble much concerning the actions there; of whom his Majesty asketh, *Whether he saw the King?* Yea, twenty times (saith he) His Majesty asketh, *What manner of man the King was?* Then looking earnestly upon the King (saith) *He is taller than thou by four fingers.* Afterwards, when the Mistress of the House accidentally passing through the Hall, and the King was uncovered at her presence the Butler very intently beholding his face; and diligently observing his countenance, suspects him to be the King; and having taken a convenient

Opportunity, with great reverence and honour, falling upon his knees, most humbly desires, that he would let him know, whether he were the *King* or no? The *King* having enjoyn'd him silence, confesseth himself to be so. This man's name was *John Pope*, one who about some five years before (when he was *Prince of Wales*) had served the *King* his *Royal Father*, in his Wars in the Western parts; but afterwards being disbanded, he offers his service to divers Families, untill at length he was entertain'd by this *Mr. Norton*, for his Butler. After this knowledge of the *King*, he did his *sacred Majesty* many good Offices, and that with great fidelity. For first of all he is sent to *Bristol*, to enquire out a Vessel, but he could find none there bound for *Spain* or *France* within a Month. When he had told the *King* concerning many who had served in the Wars, under his *Royal Father*, the *King* makes choice of one *Mr. Windham*, of whose Loyalty he resolves to make the first tryal, in these his streights, and great extremity. This Gentleman lived in a Village called *Trent* in *Dorsetshire*, where the Inhabitants antiently bore the name of *Durotrige*.

But now the *Lord Wilmot* coming according to promise to *Mr. Norton's House*, *John Pope* brings him in the night to speak with the *King*, and by joynt advice is presently dispatched to *Trent*, to enquire, whether *Mr. Windham* was willing to entertain the *King* for his Guest, and was also able to conceal him there, untill he should meet with some convenient Opportunity of transporting himself beyond the Seas. This Loyal Gentleman, *Colonel Windham*, readily answereth, That he esteemed it the greatest felicity that could betide him, that amongst so many eminent, and most faithful Subjects, he is pleased, in so special a manner, to dignifie him with this great honour; therefore he is resolved, not only to expose his Life, Family, and all his Fortunes, to the greatest hazards, but also to trample them under his feet, for the sake of his most Gracious *Soveraign*. Afterwards he craveth the liberty of communicating the secret, not only to his Mother, and Wife, but also to four Servants, of whom he had as great confidence for their fidelity and loyalty towards the *King*, as he had of himself. The *Lord Wilmot* consenteth, and having

ving promised the King's presence there, three dayes after, about ten of the the Clock, he returneth.

But Mr. Norton's Wife the night before was brought to bed, and in her travel escapes not without the greatest danger, so that she cannot possibly be left by her Sister (for so they called Mrs. Jane) in these her extremities. Therefore, that they might make a handsome excuse for their sudden departure, they feigned Letters, lately dated, and to be sent from Mrs. Janes Father, a Gentleman now well stricken in years; in whith Letters he complains, *That since Mrs. Janes coming away, he hath been extremely sick, and doth at present very much want her company; and therefore commands, that without any delay or excuse whatever, if she esteem the life of a Parent, she hasten home with all the speed that may be.* The Letters being brought, and the news dispersed throughout the Family, Mrs. Jane, and Mr. Lassels (leaving Mrs. Norton in child-bed) with the Serving-man, whom his *sacred Majesty* now represents, take their leaves of this Family. Henry Rogers, who had brought the Lord Wilmot from Sir John

Winter's House, to *Mr. Norton's*, becomes the Conduetor in this Journey, and from hence they determine to take up their first quarters at *Castle-Carew*, being distant about seven Miles on this side *Trent*. As the time drew nigh, that the *King* was to come there, *Mr. Windham*, with his Wife, went forth to meet him, as if they intended to goe a walking, and privately conveigh in the *King*, by one designed for that purpose: *Mrs. Jane*, in the interim, with *Mr. Laffels*, goe in openly, as if they had been some Kindred of *Mr. Windham's*, coming a great Journey, and had determined to be gone from thence the next Morning.

In this place his *sacred Majesty* remained securely for nineteen dayes, looking out for a convenient Passage, to which end many wayes were attempted, though to no purpose. But it happened upon a certain day, that the Bells being rung very merrily, contrary to the common custom, by the Country Fellows, and the *King* enquiring the reason of this unusual Recreation, was told, it was for joy the *King* was dead, which was then the news current about the Country. Whilst it was long and
after

often consulted concerning his *Majesties* transportation, a certain Merchant (whose name was *El(den)*) came into the mind of Mr. *Windham*, formerly a Captain under his Royal *Father*, who since that time had used the gainful Trade of a Merchant, in the Town of *Lime*, in whose power it was peradventure to provide a Ship, because he remembred that this Merchant procured a Transportation for the Lord *Barkley*, when he was in great distress. Therefore Mr. *Windham* is sent unto him, to enquire, whether he was able safely to transport the Lord *Wilmot*, and another Noble-man, who had lately escap'd at *Worcester* Fight. He willingly consents unto it, and goes presently to *Charmouth*, a place bordering nigh *Lime*; where applying himself to a Master of a Vessel, but first of all conjuring him to secrecie, asketh him, whether he were willing to perform a faithful piece of service to the Lord *Wilmot*, by transporting him, and his Servant, into *France*. The man assents unto it, and conditions with the Captain for threescore pounds, to be paid him, by a Bill under his hand, after the Noble-man is arrived in *France*:

The

The day and hour are appointed, when these ought to come aboard, in order to their Passage.

Hitherto all things quadrate well with their expectation, only they want a pretence for their tarrying in the *Inn*, untill every thing shall be in readines for their Transportation; to this end *Henry Peters* (a Servant of Mr. *Windham's*, and one that was privy to the business) goeth to one *Margaret Wade*, the Hostess at the Sign of the *Queens-Armes* at *Charmouth*, and amongst many other discourses, he declares himself to be a Servant to a Noble Gentleman, who did most entirely affect a young Lady, whose Parents were dead, and that she lived not far from thence; and also, that this Gentlewoman did as dearly love him again; but her *Guardian* was altogether an Enemy to the Match; wherefore he determines to steal her away privately in the night, and so to marry her. Therefore he demands, whether for a few hours she would entertain them; and withall, presents her with a small Gift, in token of a more plentiful Reward, and so crinks a Glas of Wine unto her. The Woman being tempted with the Present,

sent, and also touched with commiseration towards the young Lady, willingly promiseth her assistance in order to the work. Therefore the King leaving Trent, rides towards * *Charmouth*, * *They come there upon St. Matthews day,* carrying Mrs. *Julian Conesby* (who was also privy to the Design) upon the same Horse behind him, that she might represent the person of the Bride: The Lord *Wilmot*, Colonel *Windham*, and *Henry Peters* accompanying them, they meet with Mr. *Elsden*, and are brought into a private House.

Here his sacred Majesty makes himself known to Mr. *Elsden*, giving him a small Present, as a pledge of his future gratitude. From hence the Merchant rides to *Lime*, that he might acquaint the Master of the Vessel, to have all things in readiness, in order to the Voyage, at the time appointed: The King, with the rest, remain at the Inn in *Charmouth*; but *Henry Peters* is to wait the coming of the Boat; here returns, having tarried untill break of day, and informs them, that there is no Boat come; upon which news they are all troubled, and enter into a new consultation: Here is found no place for his Majesty to remain in, that is free from

from danger, and the *King* resolves not to tarry one minute.

A short consultation being had, the *King*, with Mrs. *Julian Conesby*, attended with *Colonel Windham*, rides towards *Bridport*, and tarry there, at the Sign of the *George*, being the *Inn* appointed for the coming of the Lord *Wilmot*, with *Henry Peters*, the one being to ride to *Lime*, to enquire of the Merchant the reason of this prevarication; the other being to remain in the *Inn*, under pretence of new shoeing his Horse. But Mr. *Elsden*, who thought they had been half their Voyage, doth exceedingly admire this breach of promise; neither was he able to conjecture, what the cause of it should be; unless, it being the time of the Fair (for it was kept that day at *Lime*) whilst he is taking his leave of his Friends, he drinks hard, and so forgets his promise. But afterwards it appears, that the *Ship-Master* returning home to his House, that so he might furnish himself with Linnen, and other Necessaries, for the Voyage, his Wife keeps him, by locking the Doors upon him. For upon the Fair day, there was Proclamation made in the Town,

by

by which it was declaced, *That no man living, on pain of death, was to assist the King, or to conceal him; and a thousand pounds is to be given to any man that shall discover him.* By reason of which, this poor Woman is so affrighted, that she fears her Husband, for this good Office (for he had confess'd to his Wife, that he had undertaken to do it) would be taken, and hang'd. Therefore with prayers, tears, and almost offering violence to him, she endeavours against it; at length she thunders with such Out-cries, as she was like to gather all her Neighbours about their ears, therefore being overcome by her importunity, he remain'd at home, and commits himself to be govern'd by the will of his Wife.

The *King* travelling towards *Bridport*, *Colonel Windham* rides at a little distance before him, that he might try the way; but coming nigh the Town, he perceives it full of Souldiers; For a Muster was appointed upon that day, and Souldiers were to be drawn out by *Captain Hayns*, for the taking *Farsey*. Wherefore Mr. *Windham* adviseth the *King* some other way; but his *Majesty* rides boldly into the Town, lest he should

should seem to deceive the Lord *Wilmot*, and partly also that he might refresh himself, being tyr'd with travel and watching, and together that he might expect the return of the Lord *Wilmot* thither. *Colonel Windham* prepares a Chamber, and Viſtualls for them, which was not a little difficult to be had, where there were so many Guests in the *Inn*. In the mean time the *King* leads the Horses into the Stable, and is very careful about them, and also talks with the Souldiers in the Court concerning the *Voyage*. But *Horton* the Hostler beholding his countenance, as he deliver'd the Horses, cries out aloud, *Ho Friend! I am glad to see thee here, I know you well. How so?* (said the *King*) *At Exeter*, saith he: (at which place the *King* remained for some time in the heat of the Wars) *I lived there Eleven years in an Inn. And I likewise* (said the *King*) *did serve Mr. Porter: I am glad that I have met with my old acquaintance; but I see now thou art full of business, that thou canst not possibly drink with me; but when I shall chance to return from London, we will talk more freely concerning our old affairs.* Being taken with these promises, but especially

ally being confounded with the multitude of his business, or else God casting a cloud before his eyes, he forbears any farther discourse.

A little after, when the Lord *Wilmet* past through the Town, they take Horse, and riding direct towards *London*, they meet many Travellers, amongst whom one formerly a Servant to *King Charles the First*; therefore they thought it most convenient to leave the common Road, and take the next Pass upon the left hand; and riding on for a considerable time, and the night approaching, they come to a Village called *Brod-Windsor*, *Colonel Windham* rides before, to enquire where they were, and the name of the Village, and whither the way led: and as Providence would have it, happily meets with one *Jones*, an *Inn-keeper*, formerly a Servant of his, and one who had also served the *King*. He blest this good fortune, and kindly treats him, and because night had surpriz'd them, he easily obtains the accommodation of a nights lodging, for himself, and his Companions. But it was not long after this, that the *Constable* comes, attended with forty *Souldiers* at his heels, to quarter,

*This Hostler
mistruſted that
it was the
King all the
night, and told
his Miſtreſs ſo
much; but ſhe
told him, he
was miſtaken,
and that it was
not ſo; but
that he was a
very good
Friend of hers,
though ſhe her
ſelf believed it
likewiſe.*

quarter, at leaſt in part of the Houſe, the Souldiers being to haſten to the Water-ſide, and from thence to be transported to *Jaſey*. Now the Houſe was ſo ſtuſt with theſe, that his ſacred *Majeſty* was forced to a very great ſtraight; neither is this the end of his trouble; for about midnight, a *Leager-Wench*, which followed the Souldiers, falls in travel for Child; being noiſed abroad, the people of the Village run together, and with great Clamour, ſcold and wrangle with the Souldiers, about the nurſing of the Child, and charge for the maintenance of the Mother; untill the day appearing, they are wearied with chiding, and the Souldiers being ready, haſten to take ſhipping.

Amongſt theſe things, it will appear very remarkable, if we look back a little to the affairs of *Charmouth*; For it had almoſt come to paſs, that the tarrying of the Lord *Wilmot* there, in order to the ſhooing of his *Horſe*, had coſt him dearly, by reaſon of a diſcourſe ariſing between one *Henry Hall* the *Hoſtler*, and one *Hammet a Smith* in that place; for the *Smith* asking from whence theſe Gentlemen came? The *Hoſtler* answereth, *From Exeter, as they*

they say. To whom the *Smith* replies;
But I am confident that these Shoes were
made and set in the North. Moreover,
other things being called into examina-
tion, viz. that the *Horses* were not
unsaddled for the night, and the Tra-
vellers themselves had likewise re-
main'd the whole night without sleep-
ing, and that their *Servant* went forth
from the *Inn* exceeding early in the
morning: From these things, they pre-
sently conclude, that these are *Noble-*
men, who escaped from the *Battel* at
Worcester, and, by many windings and
turnings, are come down into these
parts, and perchance the *King* himself
is amongst them. From hence the hope
of great reward being conceived, the
Hofler goes to one *Westley*, the puny *This Westley*
Parson of the place, and a most devoted *is since a Non-*
Friend to the *Parricides*, to ask his ad- *conformist, and*
vice, what is to be done in the Case. *lives by the*
But he being at his Morning Exercise, *practice of*
ought not to be disturbed; neither durst *Physick in the*
the *Hofler* await the end of his long. *same place: He*
breathed * Devotions, for fear he *told a good*
should lose his Scutee, at the Gentle- *Gentlewoman,*
That he was
confident, if
ever the *King* did come in again, he would love long Pray-
ers; for had he not been then longer than ordinary at his
Devotions, he had surely snap'd him. * *Or bloody Prayers,*

L

man's

have him

man's departing, and therefore returning without his Errands end, suffers the Gentleman to ride away unmolested. This Story being noised abroad by the *Smith*, behold how *Westley*, this pitti-
full dwindling Parson, posteth to the *Inn-keeper*, and with most eager Blatterations catechiseth him concerning what Travellers he had lodged that night; from whence they came, and whither they would; and what they did there; but his suspicions being increased by the answers he received, he runs to *Butler* the next Justice of the Peace, requiring a Warrant, in which he would excite and stir up the people, upon all quarters, together with the Souldiers, to endeavour the apprehending of the *King*; the Justice refusing to do it, *Captain Massy*, now living in *Lime*, and seeing the matter required hast, gathers as many Souldiers as he was able, and followeth after them, directly in the way towards *London*, until he came to *Dorchester*. But as it was clear, by a most Divine Instinct the *King* was turned another way, and so the *Captain* losing his hopes, returns from whence he came.

Hereupon the Souldiers, through-
out

out the whole neighbour-hood, fret, and are exceedingly concerned, and narrowly examine all private places, and diligently search the houses of suspicious persons; especially Sir *Hugh Windham's* (whose Nephew *Colonel Windham* was) where they most accurately look into all the chests, and corners of the House, and violently apprehending the whole Family, they suspect a young Gentlewoman, of exceeding great Beauty, and rare endowments, as if she had been the *King* disguised; neither did they discharge her of this suspicion, before they had tried by undoubted experiment, of what Sex she was.

But indeed the footsteps of *Kings* are to be hunted with a narrower search. Consultation being held, it is decreed, that the *King*, in the depth of the night, is to return to *Trent*; and in the mean time, the Lord *Wilmot*, with *Henry Peters*, are to hasten to *Salisbury*, that there the Lord *Wilmot* might consult with Mr. *John Coventry* (the eldest Son, by a second Wife, of the Lord *Coventry*, sometime *Keeper* of the *Great-Seal*) by what means, either a safe Passage might be obtained for the

King beyond the Seas, or at least a new place of shelter might be procured for him; it being to be feared, lest his tarrying in one and the same place so long, should at length prove the cause of his discovery. At last consultation being had with Mr. *Coventry*, he rides to a Widows, by name Mrs. *Hide*, who lived in a Village called *Heale*, about a mile distant from *Sarisbury*, that she might provide a private place for the reception of his Majesty; and Mr. *Robert Philips*, who as a Colonel had served in the Wars of *Charles* the First, is sent to *Southampton*, to provide for a Passage. The Noble Colonel returning from thence, informs, that there is a Ship in readiness, and all things necessary in order to Transportation. But it most unhappily falls out (whilst his sacred Majesty was coming to Mrs. *Hides* House) that the same Ship was hired by the *Parricides*, to carry *Souldiers*, and Provisions, which were to be transported for *Jarsey*. This hope vanishing, Colonel *Philips* earnestly desires in this business the assistance of Colonel *Gunter*, whom he meets withall by chance. In the mean time the King comes by night to the Widows House, and

and being gladly received, Dr. *Hinchman*, now Bishop of *London*, amongst other Guests, sits at Table with him; but having supped, he discovers himself privately to the *Widow*, and enquires for the retiring-place which was appointed for him; and although she had never seen him but once, and that only as he passed by, which was about seven years before, yet she knew him at his very first entrance. It is advised that he depart from thence towards *London* in the Morning about Sun-rising, but wheeling about his journey, he is to be in readiness about One of the Clock in the Afternoon, and is to be received into the House through a back Door: For that day there was a Fair to be kept at *Sarisbury*, and by this flight all the Servants being dismiss, are freed from the least mistrust, and he himself is to be received, without the knowledge of any: This was not only consulted, but effected also; for the *King*, with *Colonel Philips*, afterwards, under a pretence only, take their leaves of *Mrs. Hide*, and mounting a horseback, they goe to visit *Stonhenge*, but returned at the hour appointed; where the *Colonel* conveigheth away the Hor-

ses. The *King* is hid in a certain private place, which they had made in the time of the Wars, to hide their Jewells, and other Goods of greatest consequence.

Whilst these things are in agitation, a Ship is hired, by the industry of *Colonel Gunter*, at *Brighthelmsted*, amongst the *Regnoie of Suffex*: which being once known, and all things necessary, in order to a Transportation, being procured, his sacred Majesty doth now unfeignedly take his leave of *Mrs. Hide*, and with *Colonel Philips*, rides by night unto *Mr. Simmon's House*, near *Portsmouth*; but the next day, towards the Evening, he goes to the *Inn at Brighthelmsted*; where, besides the *King*, there sate at Supper, *Colonel Gunter*, the *Lord Wilmot*, *Mr. Mansel* the Merchant, and *Mr. Tetershel* the Master of the Vessel, who sate opposite to the *King*. *Mr. Tetershel* rising from Supper, calls out the Merchant, scil. *Mr. Mansel*, apart by himself, and complains he hath done him wrong, for he hath deceived him, substituting the *King* under the person of another. *Mr. Mansel* strongly denies it, and presseth him to make good his promise. But he

con-

confidently on the other side affirms that it was the *King*, who being meanly clothed, doth pretend himself a Servant, and was cloak'd under the disguise of a poor Fellow: And this he knew right well, because formerly his Ship being bound for *New-Castle*, to fetch Coals from thence, was seized upon in the *Downs*, and he, with others, desiring to be released, that he himself dismiss them. But the Merchant could not be ignorant of the late *Proclamation*, in which all are forbid, under pain of death, to administer the least help or assistance unto him; and a large reward, viz. a thousand pounds, is promised to any that shall discover him. Mr. *Mansel* perceiving that the thing was known unto the Master, informs the *King* of it privately, who understanding his temper, and the civility of his carriage, goeth with the *Lord Wilmot* unto him, with promises of large rewards, and gives him presently a sufficient Salary for the Passage. He promising fidelity, goes from thence to prepare all things in readiness, in order to the *Voyage*. The Ship was distant about four Miles from hence, in a Village called *Shoram*, half loaden

with Coals, which they had not as yet sold off; and the Seamen abiding for the most part in *Brightelmsted*, therefore at midnight he calls upon them, that they would presently rise, and with all speed goe aboard the *Vessel*, under pretence the *Anchors* were loose, and the Ship is now in danger to fall upon the Rocks or Quick-sands, himself being about instantly to come after. Moreover, he appoints his Wife to buy in the Town a Bottle of Strong-Water, and to fill another with Sack, and to provide him his Linnen, which he was to carry with them. But she enquires, *Why he went away so late in the Night, and whether the Morning would not serve his turn?* And when she perceived him more earnest, and would not endure the least delay, *It is the King* (saith the poor Woman) *I believe, you are about to transport: but God grant that thou mayest be serviceable unto him, in delivering him out of the hands of his Enemies; and that this may be effected, I care not, if hence-forwards, both my self, and Children, all the dayes of our lives, beg for our livings.* Also the *Inn-keeper*, having drank freely, goes to the *King* something rudely, and taking

taking him by the hand, kisseth it, saying, *Who you are, or from whence you come, or whither you will, I know not: Nevertheless, I beseech God to preserve and keep you; but if I am not mistaken, I shall be an Earl, and my Wife a Countess.*

The time for their going a Ship-board drawing nigh, they take their Horses, and ride to the Sea side; but the Master of the Vessel pretends, the remainder of the Coals were to be sold by these Merchants at the *Isle of Wight*, and therefore is about to set sayl for that place. They take Ship about five of the Clock in the Morning, and spent a great part of the day in coalting about the shore; in the Afternoon, the Master of the Ship bends his sayls, or is about to stand towards the *Isle of Wight*. But the *Lord Wilmot*, who pretends to be the principal Person, as if his mind had changed with the wind, after a little while dispute openly before all the Sea-men (as was before agreed between him and the Master) changes his purpose for a *Voyage into France*; and about the Evening they arrive at * *Fecan*, a small Port in *Normandy*, and so at last obtain the welcome

* Deip.

death
 come shore. As they sayled along, the Master of the Ship greatly admired, that the *King's Majesty* better understood Navigation, and the order of the *Voyage*, than himself. Neither is it likewise to be past by with silence, what an ignorant Sea-man (as sometimes a man is ingenious by chance) very wittily answered; For whilst they were under sayl, the *King* sitting with the *Master* of the Ship in the Cabin, a plain Sea-man coming in, sits down in the next place to the *King*, and there puffing with his Pipe of *Tobacco*: which the Master of the Ship not liking, bids him presently to goe forth with his *Smoak*, and not to disturb the Gentleman; but he grumbling whilst he went forth, saith, *A Cat may look upon a King*: which is a common Proverb used in our *English Nation*.

His *sacred Majesty* was now arrived upon the *French shore*, where having first given humble thanks to *Almighty God*, the *Watchman* and *Preserver* of *Kings*, the *Governour* of *Sea and Land*, and the *most merciful Pacifier* of *Winds and Waves*, expresseth all kindness to the Master of the Ship, courteously inviting him to live and abide with him; but

but he wishing the *King* all prosperity, chose rather (though not without great danger) to re-visit his own House and Family; wherefore he takes Ship, and the Wind suddenly turning, that very night he reacheth *Pool*, a Haven in *Dorsetshire*, and sold his Coals there. The *King* coming to *Roan*, takes acquaintance with two Merchants, Mr. *Sambourn*, and Mr. *Parker*, who parting his old Clothes between them, as if they had been the Reliques of Saints, put his *Majesty* into new, and more becoming Apparel. Here Dr. *Earl*, now *Bishop* of *Sarisbury* (who formerly had been his *Majesties* Chaplain, and was then by chance at *Roan*) came to visit him, but at the first sight knew him not, whether that it were, because his Countenance was more sullied than ordinary, and his head spoyled of the former ornament of his hair, did obscure his *Majestical* presence; or the Doctor's mind astonished with so unexpected an object, had blunted his sight; certain it is, that he could not find *Charles* in *Charles*; till having longer, and more earnestly beheld him, at last, full of joy, he threw himself at the feet of his dear *Lord* and *Master*,
as

as well to deprecate the fault of his slow duty, as to give vent to his passionate gratulations.

The next day (the fame of this accident having speedily reached *Paris*) the *Queen of England*, the *Duke of Orleans*, with a great Company of *Nobles*, goe forth to welcome him, and conduct him into the *City*, with great applause of the People. They embrace him, they pronounce him preserved for the Joy and Delight of Mankind, they call him *The Hope and Strength of England*, they heartily pray, that God would ever keep and preserve him.

Thus did that *sacred Person* escape the snares and malice of his blood-thirsty Enemies, by whom all true *English* men triumph over their Persecutors; of whose precious Life, if God himself had not taken the charge, it had very many times unavoidably perished, and been utterly destroyed. That amongst so many Persons of the meanest rank, so many of a contrary Religion, so many of the Female Sex (whose natural proness is not easily restrained from prating) so many timorous, to whom 'tis death enough to hear it threatned, and lastly, so many poor or penylesse Persons,

persons, and of broken Fortunes, who could not but well approve the tender of a great sum, that for two Months together, he should not be betrayed, is plainly (if ever there were a greater) the most Miraculous Work of a Divine Hand.

THUS (*Reader*) having here given a short, but true Narrative of the wonderfull mercies of God (exhibited to no less than a miracle) in the Preservation of our most *gracious Sovereign*, both in the Battel, and also afterwards, in his Escape from *Worcester*, after the tragical actings on that fatal day: I might now conclude, as was said before (without adding farther examples) Gods eminent Providence over, and signal Love towards him. But that the world may further see, that Heavens care over him, is beyond exception, I shall here from the many happy dispensations (to pass by the Astrological Observations on that Star which appeared at his birth) which have ever, from his Cradle, in the midst of his unparalleled

lel'd troubles, most propitiously waited on his sacred Person, chuse (for brevities sake) to mention only two, both which I received from a Person of Worth and Honour, and one that was an Eye-witness of these never to be forgotten signal Providences, viz. His great deliverance at *Edge-hill*, together with his strange, but most happy escape, afterwards in the *Downs*, in the time of his *Royal Father*, whilst he was yet *Prince of Wales*.

ON the 23. of *October*, in the year 1642. (not long after the breaking forth of these unnatural divisions) at *Edge-hill*, which was the first time the *King* ever saw, as himself observed, the Enemy in a Body, who were then under the command of the Earl of *Essex*, Generalissimo of the Parliaments Army, and quartering at *Keynton*, His sacred Majesty of ever blessed memory being then with his Royal Army upon that place, and resolving to fight them, marcheth down the Hill towards their quarters, which *Essex* perceiving, presently, from thence, draws forth to engage the *King*, whose Army being in *batalia*, (*Prince Rupert* commanding the

the right Wing, and the other by the Lord *Wilmot*, Lieutenant General of the Horse, but the main Battel by the Earl of *Lindsey*, General of the Field) and *Essex's* come forth from *Keynton*, within a short time both Armies ingage, and after a sharp dispute (*Prince Rupert* routing Collonel *Ramsay*, and pursuing him towards *Keynton*, the Lord *Wilmot* being in the mean time forc'd from his ground by Sir *William Belfour*) The King's Army (being destitute of both Wings of Horse) was both in Front and Flanck attacked, both by the Enemies Foot and Horse; by which advantage *Belfour* disorders two Regiments of the King's Foot, and forceth a way to the Standard, where the Earl of *Lindsey* was mortally wounded, and Sir *Edmond Varney*, Standard-bearer, slain, and the Standard it self taken (though it was soon afterwards regained from one *Chambers* a Secretary to *Essex*, by the gallantry of Sir *John Smith*, then Knighted for that Heroick enterprize) after which, the King's Foot quitting the Field, retreat towards that side of the Hill, from whence his Majesty at first march'd down to engage *Essex's* Army; upon which retreat,

treat, his now *sacred Majesty*, but then *Prince of Wales*, was unhappily left behind in a large Field, towards which place, the reserve of the Enemies Horse was then coming furiously up.

*Since
Knightsed.*

At which time (as Heaven would have it) there was present with the Prince the Learned and truly Loyal *Doctor John Hinton* (one of the Physicians in Ordinary to his *Majesty*) who perceiving the sudden appearing of the Enemy, and consequently the eminent danger which attended their nigher approach, presently applyeth himself to the *Prince*, and with all earnestness, most humbly importunes his Highness, to avoid this great and sudden danger: For their Horse, as was said before, were with all possible speed hastning (being come indeed, already, within little more than Pistol shot) in a full Body towards them. At which this most excellent *Prince*, with courage much beyond his years, (as if gallantry and hight of Spirit in him as his extraction had transcended the magnanimity of others) did with the greatest resolution tell the *Doctor*, that he fear'd them not; and withall (a clear demonstration

monstration, that neither the terror of their number, or suddeness of their approach, did at all affect him with the minutest spark of that passion) drawing a Pistoll out of one of his Holsters, and spanning of it, he resolved to charge this reserve of Horse, now coming so furiously towards them. But at last, being (by the frequent and humble intreaties of the Dr.) prevailed with, he was perswaded to quit that place, and to ride from them. But as he was hastening to the King's Army (this reserve of Horse still pursuing of them) one of the Rebel Troopers, being excellently mounted, breaks his rank, and coming boldly up towards the Prince, the Dr. was forc'd to receive his charge (the Prince still riding onwards) and having spent a Pistoll or two upon each other, the Dr. in closing dismounts the Trooper, who being armed *Cap-a-pe*, could do no execution on him, at which, a Gentleman, named Mr. *Matthews*, and one of his *Majesties* Gentlemen-Pensioners, being not far distant, with great courage rides in, and with a Pole-Axe quickly decides the quarrel; and so both himself, & the Dr. overtaking the Prince, with him, came safe to the Royal Army;

M

where

Miraculum basilion,

where otherwise he had undoubtedly miscarried, had not God, out of his great love and mercy, designed (at that time) these two Gentlemen, as happy Instruments, for his rescue and preservation.

Again, in the year 1648, when his *sacred Majesty* of ever blessed memory, had for our sins (not the injustice of his Cause) lost the Field, and with it three flourishing Kingdomes, who were then subjected to the merciless fury of a crew of his rebellious Subjects; and moreover, his *sacred Person*, their natural *Prince* (as if he had not been Anointed) being treacherously delivered into their hands, is by them, contrary to their Oaths and Promises, most illegally and unnaturally imprisoned in the *Isle of Wight*, upon which execrable act (the Vizard of Hypocrisie being now pluckt off, so that the meanest of his seduced Subjects can plainly read Treachery and Rebellion rampant in all the Designs of these so much heretofore Idoliz'd Reformers) many of his egregiously abused Subjects, more willing now, than able to sacrifice for their former miscarriages (having been so much

much debauched from their Allegiance, by the false Pretences of this rebellious Party) do now resolve at last to shew some tokens of Obedience; amongst whom, the Loyal Mariners were not a little forward; for having turned *Colonel Rainsborough* (as devoted Servant to the Parliament) on shore, a great part of the Fleet, amongst whom the Right Honourable the *Lord Willowby of Parham*, *Sir John Mennis*, *Sir William Batten*, then Knighted by the Prince, and many others, were very forward, and render themselves to the Command of the *Prince of Wales*, now Captain General of his Fathers Forces.

Which Navy consisting of 16. gallant Ships, *Prince Rupert*, the *Duke of Buckingham*, &c. being there, anchored in the Downs; upon which the *Earl of Warwick*, then Admiral of the Parliaments Navy, anchoring in the Hope, was ordered by them to goe forth, and engage the Prince, and endeavour to reduce this Royal Fleet to the service of their late Masters. But whilst his Highness was with his Navy in the Downs, there is a report raised in London, that he was sick, having been lately hurt with Gun-powder; upon which the a-

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Miraculum basilicon;

fore-mentioned Dr. *Hinton*, then attending his *Majesties* service in *London*, immediately applies himself to *Serjeant Middleton*, and by him is brought to *Lenthal*, then Speaker of the House of Commons, desiring him for a *Let-pass*, that he might goe as Physician to the *Prince* his Master, which *Lenthal* that Night refused, saying, That he could not do it, before he had moved it to the Parliament; although the Dr. urged him, That 'twas but a common civility, to authorize a Physician quietly to pass to a Person of Honour (much more his *Prince*) between Army and Army. Which notwithstanding at that time *Lenthal* denied to do; but the next morning, according to his promise, he moved it to the House, and there was an Order granted for the Doctor's waiting upon the *Prince*; whereupon he took with him Mr. *Chase* (now his *Majesties* principal Apothecary) with all things necessary in order to his recovery, who, with Mr. *Ames* (one of his *Majesties* Carvers) under the notion of the Doctors Servant, took a Doggar Boat at *Quinborough*, and make towards the *Downs*, having strook twice upon the Sands, and narrowly escaped in

in the Night; and when he came aboard the *Admiral*, he relates to the *Prince* the news of the total rout given to *Duke Hamilton*, in *Scotland*, by *Cromwell*; which Defeat happened so lately, that the *Prince* as yet had not the least intelligence of it; and to confirm this news, the Dr. presented the *Prince* with a Copy of *Cromwell's* Letter to the Parliament, concerning this Affair; the knowledge whereof being of very great consequence, the *Prince* having lately received Orders from his Father, and the Parliament pressing very hard for his going to *Scotland*; but calling hereupon a Council of War, his intended Voyage is retarded, and he changes his Resolution; and so by this most eminent Providence, he was happily prevented from going thither; where, when he had arrived, in all probability, he had been (to say no worse) disposed of as was his Royal Father.

The *Prince* thus riding in the *Downs*, and the *Earl of Warwick* coming not out of *Tilbury* (the *Princes* Fleet beginning now to want Provisions) he determines, with his Navy, to stand towards *Holland*, to supply their want of

Victuals; whereupon Order was given
 to the *Vice and Rear-Admiral*, toge-
 ther with the rest of the Fleet, that they
 bend towards *Holland* likewise. But
 the whole Fleet, however they had
 lately shown their Allegiance in their
 late Revolt from the Parliament, to the
King's service, do now notwithstanding
 discover no small disobedience in ta-
 king no notice of the *Prince's* Orders;
 for instead of making towards *Holland*,
 they all stand the other way, resolving
 to fight the *Earl of Warwick*; where-
 upon the *Prince* perceiving their stub-
 bornness to his commands, intends how-
 ever himself to goe for *Holland*, in or-
 der to which, the Mariners of his own
 Ship are strictly charged to direct their
 course that way; but so little did these
 Seamen regard his Royal mandate, that
 scarcely one of them would handle a
 rope, or touch a sayl, to the great di-
 sturbance of their Royal Master, being
 left alone, the whole Fleet sayling
 from him towards the River; but whilst
 some time was spent in this refractory
 manner, there came up a small Vessel,
 by which the *Prince* had notice, that
 the *Earl of Warwick* was come forth of
 the River into the *Downs*, with his
 Fleet

Fleet attending him; at which the *Prince* rejoycing, cuts a Caper, and declares his resolutions to fight him; the Seamen also shew as much willingness, by throwing up their Caps, and shouting; and now a Gun or two being discharged, the rest of the Navy, which were not yet above a League or two distant, tack about, believing some good news was come to the *Admiral*, who at their coming up, being informed of *Warwick's* coming forth to Sea, and a Council of War being held, make all ready to engage the Parliaments Navy, whom they had sight of about *Kings-road* in the *Dawn*; but upon the approach of the *Princes* Fleet, they decline fighting, and hasten back towards the mouth of the River. But his *Highness*, with his Fleet, making all possible sayl, intends to force them to an Engagement, but night coming on, both Fleets cast Anchor very near each other. Early in the morning, the *Earl of Warwick* shooting his Warning-piece, his Fleet weighed Anchor, and put farther into the River, the *Prince* likewise, with his Fleet, followed him close, till they came about *Quinborough*; but both Navies now being ready to engage

each other, there came such a violent Gust of Wind, that the *Princes* Fleet were constrained to save themselves from present splitting, by casting out what Anchors they had, being very near the Enemies Fleet, who anchored also; for the greatness of the storm was such, that threatned immediate destruction to them both.

And now, if to the greatness of this storm, we add the many other dangerous Adjuncts which attended this Enterprise, we cannot but conclude, by this his great Deliverance (the hand of Providence being once again so signally employed about his Preservation) that Heaven had yet something more of wonder to do for, and by him. For he is not now entering the jaws of danger, but rather, like *Jonas*, in the very bowels of the Sea it self. For he hath the dangerous Sands upon his right hand; the cruel and greedy Army (so eagerly thirsting after his Royal Blood) on his left hand; the *Earl of Warwick*, and his Fleet, before him; together with another Fleet (newly come forth out of *Portsmouth*) just in the rear of him; and, as the Complement of Misery, in the midst of this great strait, not Provisions

Commanded by
the Lord Fairfax,
and
Cromwell

vilions enough to last them four and twenty hours. So that now, all hopes of escape are past hoping for; Yet as it was sometimes *Israels* case, when the *Red-Sea* was before, and the *Aegyptians* behind, that God found out a way for this his Peoples Deliverance: So did he then for the Preservation of this Gracious Prince; for towards the morning, he to whom the Sea and Winds owe obedience, caused the Wind now (to no less than a miracle) so to chop about, that with a fair Gale of it, he carrieth him out at Sea (to the great frustrating of the expectation of his Enemies) in the very mouth, and despatch of the *Portsmouth* Fleet, which did then throng so close in the rear of him: And so within a short time afterwards, his Majesty that now is, went safely ashore at *Helvet-Sluc* in *Holland*; But the *Admiral* himself could not land, untill two or three dayes after, by reason of the great storms which did yet disturb these shores.

Which wonderful Preservation alone, is amply sufficient to confute the arrogance and pride of these *Cromwellians*, who of late, in this Nation, nay, and

* For as they
were, so some
Will remain in-
corrigible, not-
withstanding
that also.

and to all the World besides, boasted of their owning Providence. I say, though this alone had been enough to refute and silence their proud boastings, yet when they had consider'd this conjunctively, with that of *Worcester*, and *Edge-hill*, this triplicit *Miracle* (to pass by his most wonderful * *Restauration* since, inferior to neither of them) should, me-thinks, not only (for ever after have bung'd up the mouths of the most malicious *Fanaticks*, as to owning Providence) but also have taught them their notorious duty of actual obedience to him, from this irrefragable testimony of God's exceeding love to, and care of the salvation of his *Anointed*, but ours and their *Gracious Sovereign*, *CHARLES the Second*; whom the Lord bless, guide, preserve, and ever maintain, against all his open and private Enemies.

POSTSCRIPT.



POSTSCRIPT.

AND now His sacred Majesty being not only miraculously preserved, but wonderfully restor'd; and that not with more astonishment of his Enemies, than true joy and admiration of his Friends; which time to us, was *Unus dies instar immortalitatis*, as Tully said of the day of his return; nay so wonderful was it, that *When the Lord turn'd away our Captivity (bringing again our Princes as of old, and our Judges as at the beginning)* and restored us (by sending a second Moses, *Non tantum ex Aethiopia plaga missus, sed * tanquam e* As the Caeli delapsus*, The circumspection of *Princes once thought of* whose acts, being an erected *Pyramid*, *Pompey.* to the celebration of his memory, and whose merits, for Loyalty to his Prince, and Love to his Country, deserve indelibly to be registred in the Rolls of Fame) from a worse than an Egyptian bondage, *we were like men that dreamt;*
for

Postscript.

for the eminency of the Deliverance, together with the sudden, and no less unexpectedness of the means, at once stagger'd our Intellects, and made us even hesitate the verity of our Senses: Untill the happy effects of this transcendent blessing, so compos'd our Spirits, that it made us clearly apprehend this mirror of mercy towards us, in this inestimable token of Divine Love, *scil.* the Restauration of our most gracious (and so much long'd-for) Sovereign.

And now the Dog-star of Tyranny and Usurpation being set, and the Sun of Majesty reached his Meridian, and from thence reflecting the warm Beams of a happy Government upon us, let us all congratulate his Return into our Horizon, by praising God, and devoutly praying for him; and not as the custom of too too many is, to carouse Healths unto him so long, untill they drown their own, and make him, *pro tempore*, in relation to them, a King of Beasts, and not of Men. And let not lewd and debauched courses, once again turn our Sion into Sodom; nor new provocations (stinking in the Nostrills of God) cause him once again to suffer the Breath of

of our Noſtrils, and the Anointed of the Lord, to be taken in their pits; and ſo we too juſtly want the ſhadow of his wings, whiſt we live amongſt the Heathen

The Lord hath done wonderfull things for us, and worthy to be had in remembrance by all that call upon his Name; And doth it not behoove us to eccho forth David's *Quid retribuemus?* What ſhall we render unto him for all his goodneſs? And not reſting in the Interrogation, but, like him, reſolve upon action, viz. *Calicem ſalutis accipere*, To take the Cup of Salvation, and call upon his Name; That is, Let us, for theſe, and all other mercies towards us, propoſe the Fear of God, and then we ſhall both preſerve, and truly Honour the King. Theſe terms are ſo inſeparable, nay convertible, that one word implies both; for he that doth not ſerve God, cannot truly honour his King: and he that truly honoureth the King, cannot but pleaſe God in ſo doing. This may ſeem a Paradox to ſome, and ſomewhat harſh and diſtaſtfull to others; but yet upon examination it will be found, that he cannot be a good Subject to his King, that is not in ſome degree

greet a good Servant to his God. For what; on the one hand, he builds up, in an obsequious Devotion, to the Person of his *Prince*, with the other, he draws down Judgements upon his Kingdom, by his wicked and vicious Life. And this our most *gracious Sovereign*, *Charles the First*, of ever blessed memory, was truly apprehensive of, as appears by his heavenly Book, when he said, *I have often prayed, that all on my side, might joyn true piety with the sense of their loyalty; and be as faithful to God, and their own Souls, as they were to me; that the defects of the one might not blast the endeavours of the other.*

And now the Lord hath settled us upon the sure Basis of Law and Religion, and given us our hearts desires, in our long prayed, and no less wished-for, *gracious King*, and with him the happiness of Peace and Prosperity; let not these his love-tokens make us careless of his honour, or fondly indulge security to our selves; for the most flourishing *Monarchies*, standing upon this Ball of Ice, have slipt, and miserably miscarried; *Initium calamitatis securitas*, Calamity dwells the next door to Security; And

And our former good estate, can at best but aggravate our miseries, never secure our happiness; for to be tumbled from a bliss, we were sometimes Masters of, cannot but greatly increase our wretchedness.

If we sing the *Psalmist's* sometime *Non movebor*, we may too soon, like him, change that tune, and sitting by the Rivers of *Babylon*, hang our Harps upon the Willows, and not enjoy, but weep in remembrance of *Zion*. Wherefore let us not be puffed up, but fear; God's mercies are not chained with adamant, neither will he continue protecting us, longer than we duly observe him; we may peevishly please our selves in those airy reflections of security, viz. the Strength of our Armies, Militiaes, Navies, Walls, and Bulwarks; but how fond and weak these Reeds of *Egypt* are, the various Rotations of the late times will sufficiently evidence. For when the Great *Sultan Cromwell*, with his *Bashawes*, or Major Generals; his *Janizaries*, or *Cruasiers*; together with his *Mahomet*, or *Lilly*, the Armies Prophet (who, like a false one, despised *Princes*, and spake evil of Dignities) had both unhappily defeated

This was to trust the ingenuer, not God, as *Asa* did the Physicians.

defeated the Royal Party, and also possessed the strength of the three Nations; and having (as they thought) removed that same *παλιμβολον σφαῖραν*, or Rolling Globe, from under Fortunes feet, and long disported themselves in the blood and treasure of the *Land*, as the *Leviathan* in the greater Waters; And having now so bound and rivetted their new moulded *Juneto*, with Chains of Adamant, that they begin to exalt their Nests amongst the Stars, and think their Throne to be above the Region of Mutability: Then, I say, when the measure of their iniquity was full, did they not soon hear, what *Belshazzar* once saw, *Mene, Mene*, Thy dayes are numbred?

It was at once, both wisely, and religiously observed of that good *Captain*, who when he was earnestly incited to undertake the defence of a strong City (which, by reason of its natural situation, stronger fortifications, plentifull munitions, and inexpugnable walls, was recommended as impregnable) *That it had no Covering betwixt Heaven and it*; intimating, *That there was no Defence against Vengeance*, when Sin had provoked their God to *Wrath*.

Wrath. For though a Nation or Kingdom be incompass'd with Walls impregnable, yet it will still be open towards Heaven, and consequently not out of danger, if God be it's Enemy: For 'tis not Walls, Forts, or Bulwarks, can hinder Fire and Brimstone from falling upon *Sodom*; and so vain it will prove, to think to keep the Enemy from forcing our Gates, if we irritate Heaven. The most puissant Armes, and strongest Bulwarks, in this case, are vain things, and Physicians of no value. For neither *Kings* nor Kingdoms are saved by the multitude of an Host; *Egypt* is but a broken Reed, *Achitophel* a Fool, a Horse is of flesh, and not spirit, and a Souldier will bleed like a man. But indeed, the impregnable Fort, the strong Army, the Centinel that never slumbreth nor sleepeth, is God himself; for by him Nations are protected, and by him alone *Kings* Reign, Conquer, and have their Souls bound up in the bundle of Life.

He is the best shield to any Person, and surest safeguard to a Nation: where he is a Friend, nothing can
N hurt;

hurt ; and where he is an Enemy , nothing can secure. Safety is not seated in the apprehending of *Quakers*, or securing incorrigible Schismatics (which are left as thorns in our sides) unless we mortifie our Sins also. Neither are they most prudent Symbols, though improved by the greatest Statists, whereby their Projects seem wise, and their Enterprises hopeful, that will, or can interpose, and smoothe the brows of a displeased God. For Sin is of that frustrating nature, that 'twice turn the Contributions of the most sage Oracles, like the Counsells of *Achitophel*, into Foolishness. And 'tis that alone, which will render the Contrivance of our Enemies (not the power of their innate malice) prosperous, and successful ; they being but like the *Devil* in the first of *Job*, able to do nothing without Commission : For the activest, and most Mercurial Instruments of Hell it self, act as subordinate Agents (either as Chastisements, and of Love ; or as Punishments, and so proceed from Justice) employed by the Divine Wildom, who disposeth all sublunary Events, according to his

own most wise drifts and purposes. Yet let these *Parricides* know, though God correct his sometimes by their malice, they are no way the less excusable, because unwittingly they become Instruments of his Executions, and accidentally (like *Judas*) do his will, whilst they most maliciously and properly effect their own.

Lastly, To improve all: Seeing there is no Vice so small, which doth not, in some degree or other, contribute to the plucking down of Judgements upon us: Let us therefore Christianly resolve, at last, to oppose the streams, both of our former, and present Impieties, not being any longer ἀσπλαγχνοί, or without bowells of compassion towards our King, our Selves, and Country, by making the Land mourn, by swearing, lying, killing, stealing, and committing adultery, as sometimes the *Jewes*, and so engage the Lord to a second Controversie, and provoke him again, to enter into Judgement with the *Antients of his People*, and the *Princes thereof*; and so our most gracious Sovereign, for our sins, as sometime our good *Josiah*, his

Hos. 4. 2.

Ila. 34. 4.

blessed Father was, be afflicted and
 persecuted, though out of Mercy to
 him; but by the heaviest of Judge-
 ments, in his loss, a punishment in
 Justice to us. Wherefore let every one
 strive to reform one, and also to love,
 and study the good of each other;
 which last I cannot but caution, seeing
 'tis so much neglected, by some that
 stand upon their Loyalty, who, with-
 out a Monitor, might learn this duty,
 from the carriage of the contrary Party;
 For, as the *Jewes* did still Marry in
 their Tribes, so do they solely com-
 merce with, and endeavour the relief
 of their own Creatures. But of the
King's Party, I heartily wish, it could
 not be said of too many of them,
 that they are so far from doing kind-
 nesses, or promoting the Interest of
 some of their deserving, and formerly
 fellow-sufferers, that their dis-ingeni-
 ous, if not uncharitable carriage to-
 wards them, adds sorrows to their
 griefs; so that were it not for Consci-
 ence sake, there were not the least
 policy to be a *Cavalier*; so far are such
 practices from gaining *Profelytes*, that
 'tis well if we keep our old Friends.

But

But to return where we left: If every one did but endeavour to amend one, we should not only put to silence the mouths of the common Enemy, but prevent future Judgements, continue present Mercies, *viz.* the blessings of Peace and Prosperity, unto our selves, and, in despite of the malice of our Enemies, fasten the Crown upon the Royal Head of his Anointed, and transmit the Scepter, as an Inheritance to his Posterity for ever. For by this means, the wild Boar of Rebellion and Faction shall no more undermine the Royal Cedar, or disturb the Ecclesiastical Vine; But the Star of *Jacob* guiding the course of our Royal Pilot, amidst the rough Seas of these divided Times, he shall still guide the Ship of the Church, and Common-wealth, to the fair Havens of Happiness and Peace. The Candour of whose Zeal this way, in these his late happy Endeavours, of which, if some *Fanaticks* be incorrigibly stupid, yet we are obliged to admire, and that, for which they are ungrateful, we are bound to congratulate. In fine, having the hearts of his People, and the necks of his Enemies,

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mies, the Temple of *Janus* shall still be shut, and the golden Targets, as in the dayes of *Solomon*, hung up, and so every man under his own Vine, and under his own Fig-tree, shall feel the blessings (in him) of Religion and Prosperity. And Lastly, Let all his Subjects, seeing the Lord hath so eminently set his delight upon him, by lapping him in the bosome of his Love, when in the very jaws of Danger, acknowledge themselves not only happy in his Deliverance, but esteem him in their very thoughts, and honour him in their hearts; and, as the Beloved of God, the Maintainer of Religion, and the Pledge of our Peace, joyfully shout, not with acclamations more loud, than hearts truly intent, as the People in the 10th. of *Samuel*, and the 24th.

VIVAT REX.

God Save the King.

Before



BEfore I turn my back (*Friendly Reader*) upon the *Postscript* , or write a *Finis* to this Discourse , I shall add something by way of Apology, in relation to my self. It was well observed by *Textor* , *Nil usq₃ adeò eliminatum, quod non interdum Lectorum unguibus & graphiis expungatur severissimis* : That there is no Book , how well perform'd , or honestly designed soever , (although to the first I can lay no claim , yet I may challenge an interest in the later) which doth not feel the uncharitable reprehensions of some severe , or prejudicate Reader. τὸ πᾶσι εὐπείσαι δυσχερὲς αὐτὸν ἐστὶ : For there is nothing more fond , than to imagine a possibility of pleasing all , was long since observed by the Philosopher. It being the destiny of Books , as well as Men , to be clouded , nay eclips'd with censure. But above all , when I reflect upon the weak handling of this small performance , in order to the *Loyalist* , together with i'ts subject , which relates principally to the *Fanatick* , it

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makes me sufficiently sensible, to prognosticate its impossibility of escaping with impunity. However, I shall rest in hopes, of obtaining the pardon of the former, because, with the Poet, *Si crimen erat crimen amoris erat.* Which I am apt to believe, will some way satisfy the Charitable, if it doth not smoothe the asperity of the more Critical. But for the latter, to spend time this way, would prove as fruitless, as to court a shadow; and therefore, against their virulent breaths, I have put on that *Nihil mihi agis doloris*, sometime the *Stoick's* Motto.

For indeed, I shall not think myself concerned, much less disturbed, for being obnoxious to the acrimony of such censures; so that I should now cease from any farther apologizing, were it not to remove an Objection, which, me-thinks, I am already, by some (whom I am unwilling justly to disgust) assaulted with, *scil.* As if I had used the Term, *Fanatick*, too generically, in regard, that all which were of the Parliament Party, as they were not all equally concerned, so
were

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were they not all equally guilty; And also, that some since have been eminent for their Loyalty, To which I shall return, if not Satisfaction, an Answer; That I do most candidly profess, that by this Term, I understand none, but such, who were, and still are, perfect Enemies to the King, Church, and State; Neither is my design to aggravate any thing against such, who were at first, either mistaken themselves, their Zeal transcending their Knowledge; or misguided by the Dictates or Examples of others, who had more Knowledge than true Zeal; *Humanum est errare*, the best are subject to mistakes, and I have Charity enough, to think, that some had their minds disposed towards good Ends, but wanting judgement, used bad Mediums to the accomplishing of them; of whom his Majesty of ever blessed memory observed, That *such* (saith he) *fought to mend me, not to end me*; To remove the Wicked (as they thought) from the King, and not the King from the Wicked, though it were by others afterwards most wickedly practised. For such, nay, and for any others,

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others, who, being truly sensible of their pristinè Faults, and have, and do antieignedly abominate their former Errours, for my own part, I do (and I humbly conceive it also a duty incumbent upon all other their fellow Subjects, to) hugg such Converts with the tenderest embraces of Christian friendship, and not upbraid them with former miscarriages.

We see the King approves of it, as appears by his *Act of Oblivion*; nay, and God himself accepts of such Sacrifices, *For a broken and a contrite Spirit he will not refuse*; Although some lately, and that wickedly too, have employed their timing wits, to abuse such, and in them no less than Repentance it self. But on the other hand, let us of the Loyal Party, pray heartily, that their number may be daily increased, and some continually added unto us. But for the rest, for whom (to avoid multiplicity of expressions) I used this *Term*, as a Genus to comprehend their several Species (for their Name is *Legion*) as they have been guilty, so (notwithstanding the signal Judgements of God against them, together with the

Cor Humili-
atum, &c.

Mark 5. 9.

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the King's Clemency towards them, in their free pardon, continue still Evil-willers to our Zion, and incorrigible in their erroneous, and no less mischievous Principles, which lead them still to endeavour the engaging of this poor Nation again into blood and misery, (as is too too apparent, by their almost daily Plots, and hellish Contrivances) I thought my self (in handling this Discourse) not obliged to stretch my Expressions, or annoint my Terms with the Oyl of Sycophants,

Morbis extremis extrema remedia debentur, such Impostumes must be launced, Hip. Ap. Lib. 1. Cap. 6.

and we may not apply Incarnatives to their fetid Ulcers, which require the most biting Corrosives; for unless the proud Flesh of their Ambition be eaten down, their wounded Consciences will ne'r be disposed towards a healing. And though, with *Michael* the Archangel (striving with the *Devil* about the Body of *Moses*) we may not bring a railing Accusation; yet, according to *St. Paul*, we may reprove them sharply. In fine, if any shall snarl at me, or take scandal at what hath been written, I shall only remember them,

...and my leave with that of
the Father. *Quid me loqui pudeat
et illis non pudeat facere? Si pudeat
audire, quod impudenter egerunt, non
pudeat emendare quod libenter non audi-
unt.* What, is it a shame to mention,
what they were not ashamed to act?
If it be a shame to hear, what they
have impudently committed, 'tis no
shame to amend, that which they are so
unwilling to hear.

V A L E.

*Gloria in Excelsis Deo,
Hominibus Pax.*

F I N I S.

